

# CAPEL'S REMAINS.

Being an useful APPENDIX to  
his Excellent

## TREATISE OF

# Tentations.

Concerning the TRANSLATIONS  
of the HOLY SCRIPTURES.

---

Left written with his own Hand.

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By that incomparably learned and judicious  
Divine, Mr. RICHARD CAPEL, Some-  
times Fellow of *Magdalen-Col-*  
*ledge in Oxford.*

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With a *Preface* prefixed, Wherein is con-  
tained an *Abriement* of the Authors Life,  
By his Friend *Valentine Marshall.*

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TO THE  
*Christian Reader.*

*Reader,*



Having nothing of mine own, that I count worthy of the publick view, I was fully resolved to have quit the Stage, as the mute person in the Comedy, without being known to any, save some private friends only; and most of those also, in or about that private little corner, wherein the great God of Heaven hath seen it fit to make use of me. But now I am enforced to launch further into the deep, then ever I expected, intended, or desired; by being importuned to set these (a) few lines, (which could not in civility be declined) before this *Posthumus*-piece, of the dearest and usefullest friend, (whilest he was here amongst men,) that I had in the whole world, out of mine own family.

Concerning whom there's need to say little. His Works in print already sufficiently praise him in the Gates; and have got him

*To the Reader.*

b Scripserit  
legenda,  
secerit scri-  
benda. *Ad-*  
*damus in*  
*ejus vit. p.*  
238.

c See Cajet.  
Parvus in  
loc.

\* He died  
in the se-  
ventieth  
year of his  
Age.

d Ut iis ve-  
lut facibus  
—ad

imitatio-  
nem hujus  
testis ido-  
nei, fortis-  
simique

militis, nos  
ipsos magis  
ac magis  
non pare-  
mus. *Jan.*

*in Orat. Fu-*  
*neb. N. fini.*

e Jer. 12. 11.  
f 2 Sam.

14. 1.

g Gen. 24.

ult.  
b About 40  
years.

him great place in the hearts of a many, seen in the *Theory*; but much more room in the breasts of all such as are any way versed in the *Practical* part of *Divinity*. But as he writ things worthy to be read: so he did things worthy to be writ, (b) with *Beza*. Something then would be set out: partly, to do him right, that not to be buried in Oblivion, (c) *Heb.* 13. 7. But principally, 1. For the honour of that great God, that gave him such rare endowments; and continued them in their full beauty, to his very \* last breath. 2. For the provoking of us that knew him, to a more lively and fresh (d) emulation of those eminent vertues, that we both saw and knew, that he shone so bright in. 3. For the stirring up of all such as be at a further distance, to a more thorow sense and feeling of the heavy hand of God, laid upon us all, in the removal of this able and excellent instrument.

We live in a (e) stupid Age. The greatest stroakes of God, if any whir remote, scarce make the least dint; Those that cut to the quick, usually be doct too soon. We reade of some that (f) mourned long for their dead. 'Twas three yeares (g) full, ere *Isaac* could be comforted after the death of a good mother, though of a very great age. *Jacobs* pathetick expressions, cloathed with such aggravating circumstances, *Gen.* 48. 7. so (h) long after the decease of his dear and good wife: Now, how near it fate his heart.

The

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The losse of \* good men, (especially of good note) is much to be bewailed. There's that goes to the ground with them, that's not easily had again. Who will take up their \* virtues? 'Twill be a long work ere the like can be rear'd in their steads. They give the greatest check to sin, *Judg. 2. 7. 10, 11, 19.* the chiefest lift to good, *Psal. 75. 3. 2 Cro. 11. 17.* They keep off stormes, *Gen. 19. 22. Numb. 16. 45.* Be they taken away? 'tis from some (i) evil to come. 'Tis well observed by some, what a number of our prime and choice old Standards we have lost of late dayes. If the Lords hand be stretch't out further yet in this kinde, we may be left to green heads; to those that be little better then \* children; and what can we expect then? but to be cast into a very sad condition (k). *Tam* tells us of a flourishing Common-wealth, that was quickly overthrown by men of that stamp.

We that had our abode by this renowned Champion, look upon his death as a most bitter blow to us. It concernes us more, (we know it too) then all the world besides. We cannot but see our own sin, hiling and pulling this great burden upon us. We did not know what we did en, oy, whilest we had him to put on ornaments upon us, better then those of gold upon our apparel. We have cause enough to lift up our voices, and to weep over him, again and again too, (as they did over (l) *Abner*, and *Achilles*, o-

i *Psl. 12. 1*  
Ezec. 21. 3  
4, 6. *Mic. 7*  
1, 2.  
\* *Quæ i-*  
*mus inivi-*  
*di. Ho. 1*  
*Carm. l. 3.*  
*Od. 4*

*ili 57. 1*  
*2 Reg. 22:*  
*ult.*

\* *I. a. 3. 2, 3*  
4.

4 *Cedo qui*  
*vistram*  
*Remp. tan-*  
*ram, auris-*  
*sis tam*  
*cio —*  
*provenie.*  
*bant O a-*  
*ter. s novi,*  
*Multi, ado-*  
*lescens u i,*  
*de Senect.*  
*p. 238*

*2 Sam. 3.*

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mHomer.  
Iliad.  
Σ & T.

\* In Praef.  
ante Com.  
Calv. in E.  
zech.

\* Ab omni  
specie xi-  
vobis iag  
allenissi-  
mus. Jun. in  
Ora. fu-  
neb.  
\* An. I § 86

\* A & .&  
Mon. Vol.  
3-p. 541

ver his (*m*) *Patrocl.* s) he's not buried to this day, nor will he be in haste. As often as any new trouble is started in body or minde, and begins to sit close to us, to ours; our wound bleeds afresh, and we cannot but indulge our selves in it; (as *B. za* did after *(.) Calvin* was gone to rest) hoping our heart, shall be fitted for the due and desired effect of it, at the last. But when all comes to all, we must learn to submit to the only wise God, and endeavour now to fetch that from the fountain, that we have lost in the Cistern.

'Tis besides my purpose to set out a Narrative of his life, or to dwell upon that, that may savour of glorying in the flesh. He was very farre from that (with famous \* *Ursinus*) his life long; and he hath better things to embellish him, now, after his decease. And yet he was not behind in matters of that kind, if there were any list to look that way. He was borne in *Gloucester*, of good Parentage, descended from an ancient family of the Gentry (of his own name) in *Herefordshire*, and of Alliance to the Lord *Capel*, (but he had learnt with brave *Philpot*, to tread that under his feet.) His father was a stout man, and an Alderman of the City: a fast friend to Mr. *Tho. Prior* first, and afterwards to Mr. *John Workman*, (having had a principal hand in the drawing of him thither,) both of them mine ancient and faithful friends; and men of great sufficiencie for the preaching of the Gospel, and

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and instruments that the Lord made much use of, for the advancing of the true saving knowledge of himself, and for the setting up of the real and substantial power of godliness, in that city; during their times. His elder brother is an Alderman there, at this day.

His Youth is quite out of my reach. His eminency for Learning was great, whilst he was yet in the University of Oxford: where he was Fellow of *Magdalene-Colledge*, and had the breeding up of some there that proved excellent Scholars: *Dr. Frewen* by name, (a thankful man to him for his education) and famous *Mr. Pemble*, who ended his dayes at his house. His attendance at Court, upon the chiefeſt Favourite, (in the dayes of that learned King, *King James*, of famous memory,) would have put him on in the way of preferment, if his thoughts had been that way bent; where he continued till the death of *Sir Thomas Overbury*, that learned Knight, his very friend indeed, and then he bade adieu to that course of life.

As for his inward stormes; they were very many, and exceeding bitter, (together with a number of bodily infirmities, attending him in his younger yeares) but it was well for him, that he bore the yoke in his youth. And none, that I know, can now set out these to any purpose, (if ever an occasion be offered) but that eminent and learned Divine, *Dr. Harris*, that knew so much of his

\* ons

\* See his Preface before *Bradford*, Sermon of Repentance.

ons and desertions, by reason of that intimate acquaintance he had with him in those dayes, (being his Kinsman besides) occasioned the more, by the often recourse he had then into those parts, for the fetching of some spiritual refreshing from that Divine of Divines, Mr. *John Dod*, that was both able and willing to speak a word in season to a broken and a contrite heart.

\*Ex multis  
pauca de-  
cerpimus.  
in Orat.  
Funeb.

Mine intent is only (as \* *Junius* did with *Ursine*;) to pitch upon some few things of many; and to confine my selfe to what I know of mine own certain knowledge: having had the favour to stand in the repute of more then a common friend of his, for above these thirty yeares together. And this I must needs say,

I.

1. For the eminencie of his parts. I never came near any that came near him, in all particulars. The most even of our most high-flown Eagles; have commonly some peculiar *Sparta*, which they adorne well, and do very good service in it, to Christ and his Church; but this man had grasp't all good learning; and made every thing his own so evenly to see to, that he was as expert in his way, as *Hector* in (b) *Homier*, and would with *Cato* the elder be up in the (c) height, in all that ever he was to act in.

bem de Eia  
—ew  
dpspsa, ll.  
H.  
c Fortissi-  
mus, peri-  
tissimus, e-  
loquentis-  
simus. Liv.  
dec. 5. l. 9  
p. 182  
d Omnia  
in omni-  
bus. Adam.  
in vit. Luth.  
p. 170.

*Meletanthon* would say of *Pomperanum*, he was the Grammarian: of himself, he was the Logician: of *Iustus Jonas*, he was the Orator: but of *Luther*, he was (d) all in all.

Here

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Here\* was one would fetch out *Luthers* mark, if he list to turn to the School or to Case-Divinity; to *Austin* or *Chrysostome*, *Galen* or *Hippocrates*, *Aristotle* or *Tully*, to History or Philosophy, to the Arts or Tongues; who could tell but himself, which he was least versed in? He was a very living Library, a full store-house of all kinde of good Literature, no lesse then a little University; the Mirror of our parts; above the envie of all that I knew. The least draught of his pencil would have told any (a) *Protogenes*, he had been the *Apelles*. He excell'd in all that ever I saw he would set his hand to, unlesse it were in his utterance, in the publick Congregation, and therein I must needs confesse he had a great defectivenessse,

God gave him great understanding of the times, to know what *Israel* (b) ought to do. He stood upon the Watch-tower, and saw what was hid from most of our eyes, and being quick of (c) Sent, in the feare of the Lord, he gave timely notice to some that stood in place; which had it been heeded, we had never been so fearfully pestered with those *Hydraes* heads, that are now starting up afresh daily, to the great disturbance of our people.

*Simler* said of *Melancthon* at his going from *Tubing*, that none of the learned men there, how many soever they were, had so much learning, as to know the great learning that was in that man. Too too many of

a *Plin. Nat. Hist.* l. 35  
c. 10. p.  
340, 341

b *1 Chron.*  
12. 32  
c *11. 1. 3.*  
in the margin.

d *Quicquid ibi esset docti homines, non esse tam doctos, ut intelligerent, quanta esset doctrina ejus. A. dam. in vit. Melanct.*  
p. 330

us

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¶ Nullam  
propriam  
& peculiar-  
rem sen-  
tentiam  
implexus  
est, præter  
sanam do-  
ctrinam in  
Ecclesia  
Dei rece-  
ptam. *Abū.  
Astr. in e-  
jus vit. p.*

¶ 7.  
¶ Ferè om-  
nes magni  
Nominis  
Theologi  
sæ veteri  
vis novam  
semiram  
quærentes.  
*Id. ex Hier.*  
11.

¶ 2 Sm.  
33. 19

us were sick of the same disease: we knew not the depth in this mans breast. We had many a man in this one man, even all Scholarship epitomized in this profound Clerk. And yet for all this, that great blessing he had, which he himself observed, as a singular favour vouchsafed to Dr. *John Rainolds*, that great Oracle of *Oxford*, that he never set on foot any manner of new opinion. The like is observed of learned Dr. *(a) Whitakers* stiled the Oracle of *Cambridge*, and the Miracle of the world. A mercy, that most men of *(b)* superlative parts, use not to be too rich in. There's scarce any strong braine without some strange fancie. If the great wits of our times had kept themselves close to the steps of these rare Divines, we had never seen the sorrows that we now sigh and groan under; and would be glad to be shift on if we knew how.

2. For the excellency of his preaching: Wherein, if I mistake not (as I think I do not) he excell'd all men, I am sure all that ever I came near, (without the disparaging of any.) There be a great many that I know; and a many-many more there be that I know not, (the Lord increase their number) that be singularly well-fitted for this great employment. Worthies they be, and must be, as well as those were, that attained not to the first three. This mans lot fell in the foremost rank. He was an Interpreter one of a thousand. His understanding was strangely open-  
ed,



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ed, for the understanding, and the opening of the Scriptures. He would bolt out that, out of the holy book of God, that would not come into any other mans consideration; yet it should be genuine; and evidently appearing to be the drift and meaning of the holy Ghost.

An intelligent man could never sit at his feet, but he should meet with that there, that would never fall from any other mans mouth, nor ever drop from any other mans pen. His words were as goads, as nules fastned by the masters of the Assemblies. They were edged with so much reason, re-enforced from the lively Oracles, that they could not fall to the ground. 'Tis no wonder then that the creame of the whole Countrey (as they could have their opportunities) would (a) hang upon his Ministry.

Yet, how plaine would he be in all his expressions! he would not deliver what he had from God in an unknown tongue; nor yet in termes that were too spruce and trim. He had learnt his lesson well, of that great Apostle that came not with (b) intricing words; nor with any other then such as the very (c) Catechumeni, the youngest beginners, might understand. He kept close to the footings of our own choicest Worthies; famous Mr. Dod (that would say, so much Latine, was so much flesh in a Sermon.) Master Cleaver, Master Hilderfame, and such (d) holy men of God, led by the self-same spirit. He would deli-

ver

a ἐξέπρε-  
ματο αὐτῶν  
ἀνέσων.

Luk. 19. ult

b 1 Cor. 2. 4

c 1 Cor. 14.

18, 19 See

Bez. in loc.

d See Dr.

Daven. in

Col. p. 54.

Dr. Tho.

Taylor on

Tit. p. 245.

Dr. Prest.

on Col. 3. e

p. 99. 100,

101. Mr.

Hieron.

preachers

plac. p. 534.

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ver the holy and wholsome truth of God, in such an holy and wholsome way, that it bred very good blood in the hearts of the hearers. He would stoop so low as to speak to our poor countrey-people, in their own proper dialect, so as they could not but even see, and feel, and finde out God; and be occasioned to speak of him all the week after. If he came to a deep mystery, he would make it plaine to the shallowest capacity. What ever he fell upon, he would follow it so divine-like, that the hearts of his Auditors would be rapt up into heaven, whilest they heard him winding and turning a point of Divinity, like a workman that needed not to be ashamed.

Whereas, now-a-dayes, whilest some of our best Divines, seeme to be too much taken up with quaint and historical flourishes, there's a sensible decay in the power of godlinesse amongst us! An Exotick tongue, in the publick Congregation (whatever men think of it) is set out as a (e) signe of displeasure. It feeds such humours as would be purged. it had no good effect in the Church of *Corinth*. Mens wits will wax wanton, when they be not over-awed by the plaine power of Gods Word. When Preachers keep not close to the very (f) words of our Lord Jesus Christ, and to the doctrine that is according unto godlinesse; but love to be tampering with another (g) doctrine, though not with another in the maine, but even in the manner of the delivery onely (as when it favours too much

of

e 1 Cor. 14  
23. 22. See  
Bez. and  
Par. in loc.  
See Juu.  
parallel. p.  
190.

f 1 Tim. 6. 3  
της το κυ-  
ριου. χ. τῷ

g ἐπερὶ  
δογματι.

of the pomp of humane Eloquence, saith  
(h) *Calvine*; when it differs from the stile  
of the holy Ghost, saith (i) *Danans*,) the  
people be in danger of turning aside to vain  
jangling, to perverse disputings, desiring to  
be teachers; and such like matters. The gilt  
upon the pill, may please the eye, but it pro-  
fits not the patient. The paint upon the  
glasse, may feed the fancy, but the room is  
not well lighted by it. The sword of Gods  
Spirit can never wound so deep, till it be  
pluckt out of these gaudy scabbards. (k) Na-  
kednesse deforms too too many in these days,  
but it is the best garnishing truth can have. A  
sober dresse best becomes a grave Matron.  
There be (l) words as well as things, which  
the holy Ghost teacheth. The Arrows fetcht  
out of Gods own quiver will pierce the deep-  
est, and make the people fall the soonest un-  
der Christ. The weaknesse of God is stronger  
then men. *Pauls* weapons were mighty. The  
sincere milk of the Word, will make Gods  
babes to grow best.

This curious age is too too much given to  
affectation of Words; as a (m) good friend  
of mine, hath well observed. And Doctor  
*Sibs* was wont to say, that great affectation  
and good affection, seldome go together.  
The swelling words of vanity, may tickle the  
eare, tip the tongue, please in matters of  
discourse; but when it comes to push of  
pike, they afford but little comfort. This  
grave Divine had another manner of wisdom  
then

b in 1 Tim.  
1. 3  
i in 1 Tim.  
6. 3

k Nuda  
veritas.  
Nuda  
Gratia.

l 1 Cor. 2.  
13

m Doctor  
*Wilkinson*.  
epist. to the  
Reader be-  
fore *Brad-*  
*ford's* Ser-  
mon of re-  
pentance.

n *Commentaries*  
2 Cor. 3.6

then that of Words. He was made an able Minister of the New Testament, not of the letter, but of the spirit; that hath given, (n) doth give, and will give life. Having this hope then, he used great plainnesse of speech; and by the manifestation of the truth, He commended himself to every mans conscience, in the sight of God; and hath so well seasoned the country, that I hope the fruit will remain, and be seene many a yeare hence.

III.

a *As and*  
*Mon. Vol.*  
3. p. 241.

3. For the livenessse of his prayers. He was a man that had a very large measure of that spirit of grace, that is the spirit of supplication. He was so well fitted for the opening of his minde to God, as if with holy (a) *Bradford*, he had been almost ever upon his knees; he could tell his own errand, or any other mans, at the Throne of grace; with as good freedome, and to as good purpose, as any man living. He would not be rash with his mouth, when he came before God; nor set out what he had to say, there, with painted eloquence or court-like complement; but his mouth should be filled with such savoury arguments, as very well became an humble suppliant. He would be farre from those battologies and miserable extravagancies, that the greatest part of us be so sorely haunted with. He would poure out his soul to God, at all manner of times, upon all manner of occasions, with all manner of prayer and supplication; and with that admittable variety of all sorts of quickning  
and

and feeling meditation, that it would even ravish their hearts, that could be so happy as to partake with him.

Yet for all this, He was clear in his opinion, for the lawfulness of the use of set formes; according to the tenet of all the best Divines that ever I met with, that were in their cold blood: (and much heed is not to be given to what any man saith, that's in the height of this sick fit;) and according to the practice of all Churches, even the best reformed; saith (c) Master Rogers, now and ever; saith (d) Mr. Hildersam: nay (e) Mr. Smith himself, saith, (who was warping at that very time, and afterwards wandered farre in the wayes of the separation) it was the practice of the ancient Church, and of all the reformed Churches in Christendome; of the Church immediately after the Apostles; nay (saith he) of the Church in the time of the Apostles, as may probably be gathered out of 1 Cor. 14. 26. this hath been the practice also of the very best (f) lights that ever were set up in the Churches of Christ. 'Tis very well known, that the flower of our own Divines, went on in this way, when they might have done otherwise, if they had pleased; in their prayer before their (g) Sermons. Nay, Mr. Dod his own self (as I have been often told by this great Divine) would seldom end his devo-

b Calv. ep.  
55. p. 69  
Perk. Calcs  
p. 67 Ames  
Cal. p. 190  
T. C. great.  
Catechis. p.  
256. Atter-  
sol. Numb.  
p. 424 Hil.  
Pl. 51. p. 63  
Dr Prest. on  
John 1. 16.  
The seven  
Treat. p.  
240  
d Pl. 51. p.  
63  
e All upon the  
Lord's pray.  
p. 14. & 26  
f Calv pra-  
cario qua-  
sit perpetuo  
solebat. An-  
common. in  
Ezech. Pa-  
12us ante  
comment. in  
Jacob.  
g Dr. Sibbs  
before his

Serm. on Job. 14. 1. Mr. Hilder. before his death. of fasting. Dr. Darnham. Dr. John Burgesse. Mr. Richard Stock. Master Nich. Byfield.

b Hist.  
Chri. part.  
3-P-535

3 Ps. 77. 4  
k Psal. 55. 2  
אהימה  
tumultuor.  
vat.

l Pref: be-  
fore Brad-  
fords Ser.  
of repent.

tions, in his own family, but with the use of the Lords prayer. Nay, yet more, (b) Mr. Cartwright thinks it very probable, that Christ, his own self made use of a set-form at meals.

'Tis not good to cast stones of offence, before our weak brethren, that be of meaner parts, wanting in ability, memory, or audacity; that they be not taken off from, or disheartened in this necessary service. Nor may we lay a trap for our own feet. Who knows what times may passe over him? If God plunge us in the ditch, and leave us labouring in the noose; the lofliest of us all may be faine to take relief from these poor contemptible props, and crutches, (as some do deeme them.) When the soul's so troubled, that it cannot speak, but chatter onely, like a Crane or Swallow; when 'tis so full of grief, that it can no more then sigh and groane, and (k) make a confused noise; 'twill be glad to catch at any thing, to give it self vent by. Dr. (l) Harris tells us of a second Bradford, that in time of his distresse, was fain to adopt Mr. Bradfords words, and to spread them before God as his owne: because he had said more for him, (as he thought) then he could say for himself. I knew a rare and eminent Divine, indeed (that would be as often upon his bended knees, as any man, that ever I conversed with;) that would sometimes be in such dumps, that he had no more to set before God, to give his heart ease by, then the

words

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words of *David* in the one and fiftieth *Psalme*. Well might then this knowing Divine of ours, that had been so tossed with tempests be tender of that, that might be in such stead, for poore trembling hearts in a stormy day.

Get to God then as thou canst; sad distempers be upon our people. Spiritual judgments be the forest judgments. What if thou hast but the (a) self-same words? The song of *Moses* was a (b) new song, rendered to God with new affections. What if the petitions be (c) broken, confused; This poore (d) man cried, saith the Text, when he was in a poore case indeed; like a (e) bedlam, and yet he was heard. The lesser lipping children some-whiles have the grant; when those that be of greater maturity, seeme to be set aside: Whilest *Moses* his hands were up (though in a poor way) *Israel* had the better. Who can tell what God may do? *Abraham* left asking ere God left granting, even for a filthy *Sodom*. Remember *Latimers* (f) once-again, once-again; tugg and wrastle. We may come to see, and our people may be made to know, that their heart is (g) turned back-again, to the God of their fathers.

4. For the soundnesse and settlednesse of his judgement. He pitcht at first upon a good foundation, and being (h) nourished up in the words of faith, He continued in the things he had learned and beene well assured of,

a

know-

a *Mat.* 26.

44. *Heb.* 10

11

b *Apoc.* 14.

3. and 15. 3

c *Exod.* 14.

10, 11, 12

*Josh.* 24. 7

*Rom.* 8. 26

d *Psa.* 34. 6

e *1 Sam.* 21

13

f *Acts* and

*Mon.* Vol.

3. p. 463

g *1 Reg.*

18. 37

IV.

b ἐν τῇ ἐπα-

γωγῇ,

1 *Tim.* 4. 6

See *Bez.* in

loc.

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a Diog.  
Lact. p.  
103

b *Æneid.* 7

c Jude 3

Apoc. 14  
8

Gal. 3. 8

Gal. 1. 7

g Hist.  
Tripartit.

knowing from whom he had received them. He was with *Socrates* an (a) *ἡρως*, grounded in his opinion; one that stood like a brazen wall, as firme as a very rock, (with *Virgils* (b) *Latinus*) in the midst of all the dashings, and clashings of tempestuous times. He saw with a cleare eye, thorow all the painted glosses of those that were given to change; and therefore was not moved at all, with any thing said or done in that kinde. He was true to his Religion, and clave close all along to his first principles; holding fast the faith that was (c) once, and (as he himself would often expresse it) but once delivered to the Saints. He lived and died a true *Orthodox Divine*, according to the knowne doctrine of the *Church of England*. He knew full well, for all the great talk of the Gospel, as though it were but newly dropt out of the clouds, that there is not any other Gospel, then the *everlasting Gospel*, that was preached before unto *Abraham*, and hath been entertained all along, still by Gods faithful people, and shall be so continually, to the worlds end. But some there be (no mean pretenders to the Gospel) that be in great danger of perverting the Gospel of *Jesus Christ*.

This stable man, was set up as a sure Sea-mark. Stand to his steps, though we stand alone. God and a good conscience, be very good company. *Elijah* was but one, yet did very good service. One [d] *Athana-*

*sius*



To the Reader.

*fish* in the East; one *Hilary* in the West; was of mighty great use in a staggering time. What if we meet with stormes? 'Tis but a poore Religion that's not worth suffering for. 'Twill turn to (a) a testimony; When the wilde humour is spent, men will look home againe. A *Mercuries* statue will be lookt upon then. Those poor silly souls, that be tossed to and fro, and [b] whirl'd about and about again with every winde of doctrine, will be glad of such a sight, in the day of their visitation. Whereas if they that know, or should know more of God, be not steady in their steering, but varying their course: poor bewilder'd hearts will be at their wits ends, not knowing which way to turne, nor to whom to goe, nor whom to walke after.

As there is but one God, so there is but one Faith, one Baptism; [c] one way to eternal life: one Rule for us all to walk by. Why be we not then all of one heart? all in one tract? so many men as we see, so many mindees there be. Every [e] moneth (almost) a new faith. 'Tis easie to swim with the tyde; to perswade the heart of the rectitude of that, that's turn'd up trump by the times; and yet to pretend still 'tis from more light. We may talk of the Spirit; but [f] Schism is a fruit of the flesh. The old way is the good way; he shal stumble and hamper his feet, that swerves from the [g] ancient pathes. What's got by gadding? men itch for change

a Luk. 21  
13

b *de* *qu*  
*quaror.*  
Eph. 4. 14

c Jer. 32. 39

e *Christia-*  
*nos men-*  
*strum fi-*  
*dem habere*  
*proverbum*  
*suis, Parz.*  
in Apoc. p.  
611  
f *ἡ ὁμοία*  
Sec 1 Cor.  
1. 10. & 3.  
3, 4.  
g *glor. 18: 15*

a Hof. 2. 7

b Acts and  
Mon Vol.  
1. p. 161

c Pessimus  
de quibus-  
dam rebus  
salva cha-  
ritate, &  
pace dis-  
sentire.  
Whitaker.  
in conc. ult  
ix Augu-  
stino. p. 3  
d Veritas  
altercando  
amittitur.  
Serran. in  
Eccl. p. 299  
e Erasmus  
and Luther  
were of the  
same mind  
with the  
Tigurines  
about the  
Sacrament  
til: he con-

tenion grew hor. Adams in vit. Leon. Jud. but afterwards how far  
they flew off, 'tis too well known. f Ab in manibus & implacabi-  
libus odiis Theologorum. Ad. in vit. Strigellii p. 427. g Αλυσίον-  
τις εν ἀγάπῃ, Eph. 4. 15. h Acts and Mon. Vol. 3. p. 147.

still. There's no rest but with our first (a)  
husband. 'Tis good to be all of one minde  
in God. Where's not unitie in judgement,  
there's scarcely unity in affection. Too fierce  
we be against such as close not with our noti-  
tions. It was [b] Bell, Book, and Candle  
once; 'tis not much better now. Wild-fire  
flies amaine. We cannot all cut to a thread,  
there will be some variation in the compasse;  
but whilest we aime at the white, the [c]  
oddes is to be passed by, without bitternesse.  
Why should there be such huge rents and di-  
visions in the Church? Wheres our forbear-  
ance? We have not yet learnt our lesſon  
well, to wait one for another, till God shall  
reveale, Phil. 3. 15. Whilest we be so sharp  
in our contests, Satan makes his Markets;  
[d] Religion goes to wrack; our differences  
[e] widen; Some be ready to give up all, seeing  
there's no better harmony; others could  
wish themselves well out of the world, that  
they may be delivered (as Melancthon saith)  
from the (d) implacable differences, even  
of some Divines. Harken to God: He  
would have the truth [g] followed, but in  
love, If the Word will not sway; the crosse  
will come; and set an [h] Hooper and a  
Ridley to the embracing of one ano-  
ther.

*To the Reader.*

Fall upon that one and only solid way of  
 God: and stick there. Be we stedfast men.  
 It was once the Martyrs (a) stile, it will ever  
 be the good mans glory. Get we then to  
 God: he can stablish the shuttle heart, 2 Cor.  
 1. 21. See the judgement be so rightly set,  
 1st. 33. 6. and the heart so firmly knit to God  
 and his Truth; he that (b) loved his Master  
 would not leave his Matter. Tamper we  
 not with opinions, 2 Pet. 3. 17. nor with o-  
 pinionative (c) men, Rom. 16. 17, 18. nor yet  
 with books that scatter Tares. This grave  
 (c) Divine himself, gives very good caution  
 to this purpose, from famous (c) Mr. Dod, a  
 man of that vast experience. An honest  
 heart may be sorely puzzled with a forked Ar-  
 gument, The Martyr could die for Christ,  
 that could not (f) dispute for him. Some pre-  
 tend, they must trie all things, but they speak  
 besides the (g) book. Who will try Rats-  
 bang, or a sharp sword, whether it will pierce  
 into his bowels? Some think to withdraw  
 when they see danger: but Satan is subtle;  
 venome will get in we know not how; and  
 errour will (h) stick and eate. What gets the  
 flie that goes whisking by the Candle? They  
 that nibble at the bait, shall hardly scape  
 the hook. Again, gingle not with termes  
 that be improper in matters of Religion; they  
 favour of singularity; breed (i) rents and  
 divisions amongst Preachers and People; and  
 take off the minde from things more essential.  
 Learned men have observed the advantage

a Aff. &  
 Mon.  
 b Ex. 27.  
 5, 6  
 c 1 Tim. 6. 5  
 d Tent. 4.  
 par. p. 250  
 e In his 6.  
 Ser. p. 172.  
 See Hilder-  
 samallo,  
 Pl. 51. p.  
 709.  
 f Affs &  
 Mon. Vol. 3  
 g See Dr.  
 Tho Taylor  
 in loc p 52.  
 h 1 Ti. 2. 17  
 i Ut ex  
 dentibus  
 Draconis  
 in Cad-  
 mæi Hi-  
 storia, na-  
 ta est sobo-  
 les inter se  
 dimican-  
 tium, sic  
 ex impro-  
 prio ser-  
 mone, dis-  
 sidia Opi-  
 nionum, in  
 decen-  
 bus, & po-  
 pulo ni-  
 centur.  
 Adam. in  
 vit. Regii.  
 p. 80

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a Ser. in  
Ecdl.p.299

b Progress  
to holiness  
p 134.135  
& 154

c In  
teger.

d Act. 1.46

that hereticks got, by the unwarie speeches of the Fathers. Some of *Calvins* expressions, not so well pondered, have done no great good to some in our times. (a) *Nestorius* fell into his heresie, by defending an improper speech of his: and *Eutyches* thinking to mend it, fell into the other extream. Dr. *Thomas* (b) *Taylor* speaks much to this point, to very good purpose: and tells us in Conclusion; If we will keep the faith of our Fathers, we must keep the words of our Fathers.

5. For the singlenesse of his heart, he was with *Jacob* a plain man, *Gen.* 25. 27. that is, down-right honest, as 'tis in the (c) Original; a very *Nathanael*, an Israelite indeed, *John* 1. 47. in whom, though there was some infirmity, yet there was no guile. He had a deal of the Wisdom thats from above, and was as far from hypocrisie, as any man that ever I knew. If others were made of his mettal, *Momus* had no need to complain of the want of a window at any mans breast. He was what he was, in deed and in truth; without dissimulation, very high in his conformity to the (d) primitive Christians; and left a brave President to all that would be what they should be in this particular.

We of this doubling and deceitful generation, had need to look about us, and see what was here set before us in Romane Characters, that we may learn to be more above-board in all our dealings. We are fallen into an

Age,

## To the Reader.

Age, like that of the Prophets, wherein every one hath too much of the hypocrite. We may well cry, *Help Lord, for the faithful faile*; with a double heart and a double tongue do they speak. The most be for all Tides and Times, for any manner of Mode, so as they can serve their own turnes by it.

(a) *Alcibiades* could swagger it at *Athens*, take any paines at *Thebes*, live most sparing at *Lacedamon*, bib amongst the *Thracians*, hunt amongst the *Persians*. Some can be any thing, but what they should be. We had need to beware of men; when every brother will supplant (b). The hypocrite with his mouth destroyes his neighbour. 'Tis good to be wise as the Serpent, but we must be innocent as the Dove. Though it be just with God that *the deceiver shall be deceived*: and some (c) like it well: yet will it not be just in us to do it. *They that turn aside to crooked wayes, shall be led forth with the workers of iniquity.* Psal. 125. 5.

Plain-dealing is a jewel, yea, though it be in sin; as this acute man (d) tells us. 'Tis a dainty fine thing in our (e) confessing, repenting, and in all we are to act in. He that useth it (whatever men say or think) shall neither live, nor die a (f) begger. Down-right honesty is the best policie. 'Tis delightful to God, *Prov. 12. 22.* 'twill be a comfort to us, *2Cor. 1. 12.* This is our rejoycing, we never eat our meat with more gladnesse, then when with singlenesse of heart, *Act. 2. 46.*

a *Isa. 9. 17*

b *Corn. N. pos. ser. 7. c. 11. b Pro. 11. 9*

c *Fallere fallentem.*

d *Tentat. parr. 3*

e *Josh. 7. 20 21. Jer. 31. 18, 19. Isa. 39. 4. Gen. 16. 8*

f *Prov. 28. 22*

VI.  
Adamus in  
ejus vit.  
p. 327  
At East-  
ington.

a Twenty  
one years.

b Adamus  
in ejus vit.  
p. 379

6. For the usefulness of his life. He was born for the common good with *Melancthon*, and lived for the publike benefit of the whole Countrey.

First, whilst he was at his pastoral charge : he gave himself fully and wholly to Reading, Exhortation and Doctrine : and his profiting appear'd to all ; so that he was generally and justly reputed, a man approved of God, rightly dividing the Word of truth. 'Tis well known what paines he took, and to how good purpose, during the whole (a) time of his abode there : preaching twice constantly every Lords day ; and lecturing (there) besides one day weekly : though he had but an infirm body) until he was taken off by sicknesse : after that (his Sabbath-dayes work excepted) he preached only upon the festival dayes. His lips were touched with a coale from the Altar. (b) *Musculus* his words, so would his, pierce like a two-edged sword. He could be a *Boanerges*, but his bent was most to be a Son of Consolation. He was a true Evangelical Preacher ; and comforted many a drooping heart by his labours in publike, and gave abundance of satisfaction in private, to many troubled spirits, that used to resort to him, out of all Countreys, both far and near.

And after this also, he shewed himself to be a Tree of Gods own planting, by bringing forth still more fruit in his Age. When the times were such, (some flying so extreemly high, the ceremonies being prest with rigour,  
and

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and such grievous penalties insisted) that he (being tender in matters of conformity) must needs (a) quit his Pastors place. He betook himself then to his little (b) Cell, (as Samuel to his Ramah) that had never been look't upon if he had not come there (no more the Arpinum, if not for Tullie: nor Iſlebiu and Bretta, if not for Luther and Melanſthon,) and there he had more health and cheerineſſe of ſpirit then formerly, which he improved well for publick advantage, divers wayes.

1. In his falling upon the practice of Physick. His studies had bent that way before-hand (foreſeeing what followed) yet he would do nothing in that kinde, (it not being his Calling) ſo long as that great Work lay upon him: But when he had quit that more ſpecial Tie of the Care of mens Soules, He took himſelf then to be at more freedome; and (upon a (c) Licence ſent him by one that might (d) authorize him) he ſell upon the cure of mens bodies. And being of great ſufficiencie, his fame was quickly up. He was looked upon as a very Trismegiſtus, and a ſecond Aſculapins. He could do much at the diving into a diſeaſe, and in applying of medicines proper and fit. Not like ſome that will be tampering with that Profeſſion, and give their doſes at Adventure. He was quick, yet in caſe of danger, he would weigh things well. In deſperate diſeaſes he would adventure far, according to the Rules of Rea-

ſon:

a Nov. 27.  
1634.  
b At Piſch-  
combe Ap.  
20. 1635

c Jan. 1634  
d The Bp.  
of Glouce-  
ſter.

\* Medici  
ex Con. E.  
ra. b. p. 304

son. What he gave should be safe; he mixed all with his own hands, he would stoop to the meanest; and serve all, at an easie rate. His recipees amounted not to the half; nor quarterth part of a common Apothecaries Bill. He was blest with good successe; and had such resort, especially towards his latter end, out of our own, and other counties, that he had not time, to sit at his own meales in quiet. Many times he was quite tired out: so God took him to his rest.

3. In the words he would let fall. His tongue was a tree of life; his lips fed many. Who ever came near him, should have something dropping, (if he did but heed it) worth his carrying away with him. 'Tis true, he would be pleasant, and jest more freely, then many did, or could well like. (Some of his best friends wisht it had been otherwise) but there will be something of humane infirmity cleaving to us all. Yet the times are to be considered, and the nature of a many with whom he had to deal, that could no more away, with a down-right blow, then some can away with sound doctrine. And let me say this, that know it, there's never a prudent heart, but it might have pickt sweet out of that, that some did most of all distaste. (a) *Erasmus* hurt the Pope more by his jesting, then *Luther* by his ruffling. This man gave a deadlier blow to the iniquity of the times, in his jocular way, then the best of us all can do in our most serious undertakings.

Let

a *Johannes*  
*Grynaus*  
*dicebat,*  
*pontifici*  
*Rom. Eras-*  
*mum plus*  
*noctuisse,*  
*jocando:*  
*quam Luth.*  
*stomachan.*  
*Adamus in*  
*vit. Gryn.*  
*p. 378*



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Let me further adde, he would be as serious as any man living, upon a just and fit occasion; and would be as tender to troubled spirits, as heart could desire. *Urbanus Regius*, having one dayes converse with *Luther*, said it was one of the [a] sweetest days that ever he had in all his life: Some can say as much of this rare man; when they had him (as all might have had him) in the right vein.

a *Adam. in vit. Regil. p. 78*

3. In that faithful advice and counsel he would give; to all of all sorts upon all emergent occasions. It was said in old time, they shall ask counsel at *Abel* [b]: and so they ended their matters. The common conflux, of almost all in our parts, hath been still to his house. Oyntment and perfume rejoyce the heart; so did the [c] sweetnesse of this man by his hearty counsel. He was to thee as another *Nestor*; I found him ever a most faithful *Achates*; and therefore I made him (as *Tully* did his *Atticus*) my constant *Asylum*, for many a year together. The light I had from him was a good *cynosura*: His dexterous counsel, the *Ariadne's* threed, that led me out of many a perplexing Labyrinth. He was as that famous *Augur* in [d] *Homer*; that could see things past, and present, and shrewdly guesse also at those that were to come. (e) Old mens counsels, (they say) are young mens lances. [f] *Calvines* were very prosperous: so were his. Many a young Beginner,

b *2 Sam. 20. 18*

c *Pto. 27. 9*

d *Iliad. a. e Senum consilia, Juvenum Lancea. Chiliad. p. 607*  
f *Beq. in eius vit. ad finem*

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ginner and tyred conflieter; fetcht all their best weapons out of this mans Armory.

4. In his preaching the Gospel so freely, for the most part of his last twenty years. Freely he had received, and freely he would give. Not that he thought it unlawful for a Minister to take maintenance, or to take that maintenance that hath been publicly set aside in this land: for that He paid himself, and very duellie too (all the whole time of his preaching thus freely) to One that did not much in the work of the Ministry; and He did it upon this ground also, because He knew it to be His due. I dispute not his point with those that be hampered in opinion; but heartily wish them, with all those, that in these times be so extreemly defective in their practice: to consider what hath befallen from the pens of pious men, that have been far enough off from being this way interessed. Master [a] Cartwright writes (sharply I confesse) they that take away the tythes of the Ministers, and turne them to their own use; would doubtlesse crucifie Christ Himselfe again, if he were here upon Earth. [b] Beza speaks of some, that leave Christ, as the souldiers did, which crucified Him; either stark naked, or but sorrowfully clad: so to do (saith he) is not to love God, but the goods of God more then God. Doctor [c] John Rainolds saith, our Ancestours provided Houses, Glebeland,

a Hoc tempore Christi vestimenta parantur  
dum prae-  
dicatorum a pauperum  
et decimas  
Ministro-  
rum subdu-  
centes, illa  
in proprios  
usus con-  
vertunt;  
hanc dubie  
Christum  
ipsum denovo  
crucifixuri,  
si in terris  
esset. Hist.  
Christi. part.  
3. p. 448  
b In Cant.  
Serm. 8 p.  
102  
c Upon Oba.  
p. 42, 44.

land, Tythes, and other profits, for the maintenance of Pastors; and a little after he saith, The Churches goods allotted to the maintenance of Pastors and Teachers, are not profane but sacred: and therefore the sin of them, that purloine them is sacriledge, not theft, wherein God is spoiled [a]. 'Tis a snare to devour that that's holy: and after vowes to make enquiry. *Ananias* and *Sapphira* were made a dreadful spectacle, for nimming of a little, of that that was set aside for God. The Eagle fired her whole nest, by one poor piece of flesh pluckt from the Altar. I can propose this the more freely, because 'tis well known, I never had one mites worth in tythes, in all my dayes, nor do I desire it. The people of this land are cursed with a curse, and will not see the cause of it; their robbing of God, *Mal.* 3. 8, 9. in tythes and offerings. When shall we prove God, and see if he will not pour us out a blessing, *Mal.* 3. 10. It would be a great joy to some, that shall get nothing by it, to hear the *Israel* of God, tuning it out once again before the Lord [b]: I have brought away the hallowed things, out of mine house: I haue not taken away ought thereof, for any unclean (that is common) use; saith [c] *Jeremias*. For then they might say with heart and hope, Lord look down from thy holy habitation; and blesse thy people, and the Land that thou hast given us, *Deuter.* 26. 15.

a Prov. 10.  
25

b Deut. 26  
13, 14.  
Analys. in  
loc.

a *Ursinus*  
was then  
the most  
busie, when  
'twas  
thought he  
was least  
busie. *Fun.*  
in *Orat.*  
*funeb.* This  
man made  
his Sermon  
when 'twas  
least ima-  
gined.  
*Heb.* 1.7

The practise of this knowing man, will sway with some; that was such a burning and shining lamp. The more to be admired, that it blaz'd so long, and so clearly too, without any of this sublunary oyle. His minde was so well a-paid, with his small gaine in Physick, together with what he had of his own temporal estate, that he would accept of nothing for his preaching, of any man living; though never so much pressed and tendered. He took not himself bound, (as the case stood) to the labour of the Ministry; there being another incumbent in the place. What he did was meerly in love to God, & mens souls. He met with many diversions; the tempests of the times; His own domestick troubles: age creeping one: store of sick and sad people; recourse of all sorts; so that he had scarce an houre (a) free for study; yet nothing would take him off from this employment, till God took him off from all his labours.

5. In his living down the iniquity of the times. He did not onely cry it down in his publick preaching, but gave it a more deadly blow in his contrary walking. *Noah* condemned the world, more by what he (b) did, then by what he said. The way this man took, put some to a stand: caused others to relent and repent, and set some the more on, in the good and right way; whilst they had his pattern, that could not be contradicted. Now that He's gone we have

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have an harder taske; but God will carry on his owne work.

7. For his self-denial. This is in every mans mouth: but hardly to be had in any mans practise. Selfe hath ever been, is and will be the great *Diana*, for all mens faire pretences. We read of him that could give golden [a] words; but when it came to the point, he would not mar his inheritance. Self hath too great a stroke in the best of us all: both *Preachers* and *Professours*, in Church and Common-wealth. It began to work betimes; we see in *Pauls* dayes, all sought their own things, *Phil. 2. 21*. 'Tis now grown to a greater head, in this age: when we neither eat, nor drink, nor fast, nor pray, nor do any thing (to speak of) but too too apparently still [b] for our selves. How much then was this brave man to be admired! seeing all that knew him, can beare him witness, how far he surpassed in this rare grace! He could deny himself in his own understanding, and go after God in a way that he knew [c] not, in his own Will: when He that is above would lead him in a way that he would [d] not: and in his own affections too; when he came to be crost in what he could have most desired; ruling them by reason and religion (as [e] a wise man should) subjecting himself to bear with quietnesse, what could not be helpt, without raising of too much dust. 'Tis strange to see how far he could deny himself, in apparel, diet, tendance; and in what not!

All

VII

aRuth 4.4,  
6

bZac. 7. 5, 6

cHeb. 11. 8  
dJoh. 21  
18

eAristotle  
would say,  
τις σοφός  
μὴ δὴνας  
μὴν αἰσῶν  
ὅτι μὴ γινώσκω  
μαθὴν δὲ.  
Hesych. pag  
14.

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a Mat. 16.  
24

b Pls. 49. 18

c Jer. 45, 5

VIII.

d Alienus  
fuit ab om-  
ni Avari-  
tia suspiti-  
one. vel  
minima.

Abd Affon  
in vit. p. 34

All that would be Christs Disciples; are to fetch out this mark. 'Tis to be our first and last work; that we may (a) take up our crosse and go after him. 'Tis self that spoils all. It lies as a *Jezabel* in all our bosomes; and opens the door for the foulest enormities. It wants no varnish, for that that's of foule aspect; out comes its plausible arguments; and it hath its seconds to sooth thee, when thou (b) doest well to thy self. It hath too great an hand, upon the very best men in the very worst times. We must seeto self; and see that self be subdued. Cut off that hand and foot that offends. Let sinful self die; and we our own selves (that have neither lived nor died to our selves) shall be sure to have our selves (our soules and bodies) saved in the day of Christ Jesus.

8. *For his contempt of the world.* He had gotten the start of most men in that particular. He would be beating upon this point mainly, both in his publick preaching, and in his private conference, and shewed the reality of what he pressed, when he came to act himself. He could not say, as *Luther* did, he never had temptation that way; but he kept himself far from any noted taint; nay from the least suspicion of that foule crime, with famous (d) *Whitakers*. I have heard him often say, when he had things under his hand, he still charged his servants to do what few men practise; never to set in corn, nor to bring home cattel, but to take as the market

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*Market would afford.* All in these parts know, he was farre enough off from the using of indirect means to get; and I never knew any more willing to part with money, upon a just and fit occasion, then he was. 'Tis well known, he gave over a living of good value; one of the best in all our parts, above twenty years before his death; and betook himself to a poor little corner, from which he would never be with-drawn; no more then (a) *Musculus* from his Berne. And even there he might have pickt mens purses, if he had been this way given. I have seen him many and many a time, put back money, and take but a small matter, from those that were able, and would have willingly given him more; They would force him to take it, but he would utterly refuse it.

The greatest part of men are willing he should go on in this way by himself; few, or none care to foot it after him. *All sorts be seeking great things*; Though the world was never more ticklish. 'Tis or should be well known, The love of the world, and of the Father, be not compatible. It deadens our spirits; bites us sore; yet will our hearts be hankering that way. Our Religion is made a scorne by it, to those that be but for the pot and pipe? when they see some of us, looking up towards God, yet bending our course so directly towards (b) gain, as if it were the only godlinesse.

a Ludovic.  
Lucius in  
ejus.vit.

b 1 Tim.6;

the exp<sup>s</sup>  
phil. 3. 18  
See Bez. in  
loc.

'Tis sad to see some that erst-while would straine at the least gnat; swallowing downe Camels without any regret. *Paul* speaks of such with weeping, as of [a] the enemies (with a witnesse) of the Crosse of Christ; and *their end will be doleful*, if they go on still to minde earthly things. See to the world; (though we must be in it, and may have to do with it) that we love it not. Sue out our divorce, and do it more fully; be more perfectly linkt to our head; by whom the world is crucified unto us, and we unto the world; tugge hard for a further supply of spirit and of grace; keeping our eyes more fully fixt upon the City, that hath foundations, and the world will fall under our feet.

IX.

9. For his great humility. This was the grace that graced all the good that was in him. He would be often speaking of what he had heard concerning Doctor *John Rainolds* [b] one would say it, that knew it. He was as learned a man as any was in the world; as godly, as learned; and as humble, as godly. This man loved and revered the Doctor; and trod in his steps. He left us a rare extract in humility. He could speak with tongues more then we all; yet would he never make use of them in the publick Congregation. He would honour all men; acknowledge the gifts and parts of those that were farre below him; and rejoyce in them; as (c) *Hooper* in the blinde boy

b Dr. Smith  
Bishop of  
Gloucester.  
that made  
the large  
preface be-  
fore the  
great  
Church  
Bibles.

c 4th and  
Mon. Vol.  
3. p. 153



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boy. He would not meddle in things that were too high, nor intrench upon that that was beyond his sphere. He would not stand in the place of great men. He could refuse honours, (a) as *Musculus* did; and content himself with plaine and mean things. *Cajetan* (the (b) flower of the Cardinals) would never be in his silks, nor braveries; but keep his (c) old fashion to his lives end. [d] *Melanchthon* would not disdain to do that, that the meanest servant would scarcely have put his hand to. So here, and he would beare things that went awry, with very much temper. Moderation he would pretle, and moderation he would practice. (e) *Staupicinus* said to *Luther* concerning his own government; in the first three years. He did all according to the utmost rigour; & that would not do: in the next three years he did all according to the Lawes and Councils of the Ancestours, and that would not hit; in the third Triennial, He did all according to the Will of God; and yet that would not succeed. And then he was faine to be content with what he could have.

a *Ludovic.*  
Lucius in  
eius vita  
b *Rainolds*  
conf. 72  
c *Epist. ante*  
eius comm.  
in proverb.  
d *Camerar.*  
in eius vit.  
p. 66

e *Adam in*  
vit. p. 20

I touch not on this, for the heartning on of any in any base or vile way; but to help my self, and some others of pious dispositions to a fitter medicine for things amisse, then some-whiles we hit on. An Artist will be loath to pitch upon that to mend things; which will make them worse. Let this matter

*To the Reader.*

4 Acts and  
Mon. Vol.  
3. p. 633

6 p. 11. and  
49. and 56

6 Acts and  
Mon. Vol.  
3. p. 307

patterne (together with brave [a] *Cranmiers*) be pasted up before our faces. 'Tis not for us to fill the Houses, Congregations, places, where we come with combustion; nor to cast them into broiles, by bitterness: When we have the repute of Lambs abroad; we must not belions at home. God hath called us to peace. The servant of the Lord must not strive, but be gentle to all men. The words of the wise will be heard in quiet; more then the cry of him that rules among fooles. 'Tis better to be of an humble spirit with the lowly; then to divide the spoile with the proud. All our things are to be done in charity; and none thorough strife, nor vain-glory. This prudent man; (b) mindes us more then once or twice in the ensuing Tract that there's no such power in the Church, as some look after; seeing all the power the Church hath as Church; is rather Ministerial then authoritative: 'Twas once lookt upon as an hateful crime, to be Lording it over Gods heritage. We may not come nigh that, that hath such an ill resent. By soaring too high, we have lost our selves too much already. We are brought to the dust, and laid full low; and must all of us now learn to beare the shame of it. Holy *Bradforde's* old medicine is the best hope that's left us. (c) *Repent, repent.* It will strike the stroke, if we repent in deed, and repent in truth; and re-  
pent

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pent of that that hath let in the storme upon us. (But there's little of that in sight, yet) *Hezekiah* humbled himself, and found it a fit salve for such a disease as ours is. If we can hit it right, to humble our selves under the mighty hand of God; we shall be exalted in the true and due time, *1 Pet. 5. 6.*

Here's a taste, and but a little taste (in this that is thus set forth) of the precious liquor, that was poured into this earthen vessel. If I should mention the quicknesse of his apprehension, the strength of his memory; His sense of the publick evils; his passing by offences, his special regard to such as loved their wives, and Ministers; and the like; where should I end that have exceeded already? These and his other eminencies would be laid in oyle and lime by him that hath a better pencil. I have collected some scattered fragments, onely, for mine owne, and some others, use; and have assayed to shew those, that be more remote, that we had more in his life, then they had in his writings.

Towards his latter end, he met with some pinching griefs, which he bare *with invincible fortitude*; he would submit, because it was Gods will to have him so exercised. All of us must look to drink of the self-same cup; our last dayes commonly be our worst dayes, (a) as *Mollerus* observes, the clouds will be returning then after the rain.

a in Psal.  
71. argum.

*To the Reader.*

We must be taught to speak it out, that we be but pilgrims: We must be more truly taken off from the World: more ripen'd and mellowed; and season'd for God; and be made more serious in all our undertakings. *Melanchthon* would say, (a) if he had no cares, he would have no prayers. The comfort is, the time is but short: the most and best of our treasure is gone before, our hope is laid up in Heaven. Get we more communion with God; more faith, more patience; and put on the whole Armour of God; and we shall be able to stand, and withstand, in the evill day.

*This knowing man looks upon storms impending; rejoicing, he should be in his grave before their fall; whether he came, according to the (b) ascending of a shock of corne in his season. The Sabbath day was the last day of his life. The strict observation whereof, I have heard him presse: He would say, we should go to sleepe that night with meat in our mouths ( as it were, ) That same [ c ] Lords day he preached twice, taking his leave of the world, with pressing faith in God. He repeated both his Sermons that night in his Familie, somewhat more largely then usually: He read his Chapter also; went to prayer and to bedd, and died immediately, by that time the words were well out of his mouth. None of us must choosē*

*Si nihil  
curarem,  
nihil orar-  
em. Adam.  
in eius vit  
p. 258*

*כעלות  
נרש  
Job 5, 26*

*c Sept. 21  
1656*

*To the Reader.*

choose his own death; but who can desire to die better then calling upon God, as *Stephen* did. He would often say, (if God saw it fit,) one had better die of a quick, then of a lingring death: suiting to *Cæsars* speech. The suddennesse of the stroke was great trouble to some of us at the first; but since we have collected our thoughts, We must needs say, *Gods way is the best*. If he had had time, he would have been apt to dispute, and so to have been too hard for us all. *Iustus Jonas*, *Luthers* great friend had much ado: at his death, to fasten upon any manner of comfort. It hath beene the case of many a choice man. God prevented it here.

*This present Tract*, is his last and best; I am sure of most use. 'Tis but a piece of what was intended; as appears by the paper that was last tackt up for it; whereof, the fourth part is not written. But he had the justest excuse (as *Ursin*: for his inchoate Comment upon *Isaiah*) being taken off by death. If he had lived to review it, it would have beene more polite. But blessed be the Lord, we have it as it is. Who can sufficiently admire the wisdom of God, in setting of this able penne to work, upon such an useful subject? for the laying a firm foundation, for a trembling heart to ground it selfe upon; when it may see it clearly made good, that

it

*Sueton. in  
Jul. p. 65*

*Adamus in  
eius vit. p.  
361*

*Morie præ-  
veniente  
(quæ omni-  
um iustissi-  
ma est  
excusatio)  
Joh. Zacha-  
ria filius.  
in Ep. Ved*

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\* *Prof. before Bains.*  
*Ephes.*

it may safely pitch upon that Translation of the holy Scripture, thats set before it in its native tongue. God stirred up the Spirit of this great Disputer, to put in a seasonable and a substantial barre, in a needful time, when some curious and quaint heads, opened the door so dangerously against all Translations. Other opinions overthrow the faith of some few; but this strikes at the roor, and endeavours to destroy the faith of all that are not skill'd in the Original Tongues. \* *Dr. Sibbs* that worthy Divine, mine ancient acquaintance, and loving friend, hath a pretty observation; God hath raised up men (saith he) and gifted them proportionably to the times, to fence his truth, when it hath been opposed by men of stronger wits; as the ancient Fathers to deal with the Pagans and proud Hereticks; and *Austin*, to vindicate Gods Predestination and free Grace, out of the hands of the enemies of Grace, and Flatterers of Nature. So here, he moved the heart of this man of sublime parts, that could grapple with the strongest, and argue with the subtillest, to clear this point about Translations so fully, that there's no colour of scruple left now for the poor soul, that's willing to close with the eternal Truth of God, set before it in its own Mothers Tongue.

So that I cannot but call upon, and encourage all much, that tender their own weale, to fall on with more boldnesse and eagernes, upon

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upon the reading of the holy Scriptures, seeing now it is so infallibly proved by this man of a thousand, that it is the very Word of God that's reached to them in that Translation, that they have before them in the tongue, wherein they were borne. We of this Nation have great cause to blesse God, for that \* learned Prince, that caused our last and best Translation; which hath gained an high Testimony, from a \* learned Writer of a forreign Countrey: when he calls it the most accurate Translation of the English.

Honour we then the reading of the Word of God, 1. In the publike Congregation, *Deut.* 31. 11. *Ezra* 8. 2, 3. *Alt.* 15. 21. that is attended with the greatest blessing, *Ezra* 8. 14, 16. *Nehem.* 13. 1, 3. 2. In our private houses, 2. *Reg.* 22. 10. *Jer.* 36. 12, 15, 16. 3. In our proper Closets, or where we can have our opportunities. See *Alts* 8. 30. *Apoc.* 1. 3.

Reade so as we reade all, *Josh.* 8. 34, 35. though it be never so difficult, 'tis given by inspiration, and 'tis profitable. The very (a) Craggs and Rocks have their physical he bs. We are (b) fed by the clear, and tried by the obscure. Theres an (c) immanent, wheres not a transient power to edifie. Something is a going when we little think it: If it be but to humble us, that we cannot see the reason of the setting those hard names together; The wisdom of God is there, though  
man

\* King  
*James.*

\* *Waleus*  
*de Sab.*

p. 166

*Accura-*  
*ssima Ver-*  
*bo Angli-*  
*cana.*

a *Lavat. in*  
*Josh. 19.*

p. 64.

b *Pascimur*  
*aperitis ex-*  
*ercemur ob-*  
*scuris. Par.*

ex *Aug.*

*Præf. ante*

*Gen. p. 13.*

c *Pemble*

*Perf. Mon.*

p. 12

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*d Parrrs  
Grounds.  
p. 28, 29*

*Parrrs  
Grounds.  
p. 29*

*\* Parrrs  
Grounds.  
p. 32*

man cannot fathom it ; Besides, it keeps our hearts in order ; and gives us cause of thanks, when we meet with other things that be more facile, in things that be most essential. And read in (*d*) order ; young Beginners, may take the New Testament first, (as being the easier,) and the Old after it. The Books be writ in Order, (*Luke* 1. 3.) Let them be read in Order. Work goes on best, when men take it as 'tis, before them. He that reads confusedly, will come to little. He that takes the Bible as it lies, will get most good by it. See *Neh.* 8. 13, 14. Read every day, *Josh.* 1. 8. all the dayes of our lives, *Deut.* 17. 19. *Psal.* 119. 96. *Alphonfus* King of *Arragon*, read the Bible over fourteen times, with some Comments upon it. Read in thine own book ; the King was to write him out a Copy of the Law for his own peculiar use, *Deut.* 17. 18. \* *Theodosius* the second had writ out the New Testament with his own hand. Men shoot best in their own Bowes : work best with their own Tools. *David* did best with his own Scrip, and Sling. The side of the leaf is remembred, when the chapter and verse cannot be thought on. Read with the greatest reverence, for it is the Word of God, See, *Neh.* 8. 3. 5, 6. with the best understanding, *Mat.* 24. 15. with sincerest affection ; bringing our selves to the Bible, not the Bible to us. A Veile is upon them, that comes with prejudice, 2 *Cor.* 3. 14. and read with hearty



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heartie prayer unto God, that he will open our eyes, *Psal.* 119. 18. and sanctifie our hearts, *Psal.* 119. 36. and order our steps, *Psal.* 119. 133. It will be else as a book sealed up to us. See *Isa.* 29. 11, 12.

The result of all is this. We must so reade, and so heare besides, that there may be both an holy faith, and an holy life too. Nor this alone, nor that by its own selfe: What God hath set together, let not us put asunder. 'Twill but little availe a man to be found in his opinion, if he be loose in his conversation; without holinesse there is no seeing God, *Heb.* 12. 14. Nor will strictness of Life be much advantageous, where there be rotten principles. He was utterly unclean (in the Law) that had the Leprosie in his head: and (under the Gospel) men of corrupt mindes, have but a sad character for all their forme of godlinesse. See 2 *Tim.*

3. 5, 8, 13. \* *Swenckfeldius* was a man of plausible behaviour; and so was \* *Rotman* too, for a while. 'Tis no mean stroke to be given over to strong delusion. 2 *The.*

2. 11, 12. Nor was it a light thing, which they received as a recompence of their error, and yet it was but meet too, *Rom.* 1. 27. See then, that our faith be most holy, *Jude* 20. and that our lives be according 2 *Pet.*

3. 12. in all holy \* conversations and godlinesse: How shall we hold up our faces, before God, before men, in all cases, conditions; and appear without spot in the day of Christ Jesus? Give

\* *Adam. in*  
*vit. Bullin-*  
*geri. p. 484*  
\* *Slaid:*  
1, 10

\* *Εν ἀγά-*  
*πῇ ἀνα-*  
*σποῶντες ἑ-*  
*αυσαβήτως*

\* See Ex.

23. 13

See 1 Thef.

5. 22.

\* Alam. in  
vit. Lutheri  
p. 165

Give attendance to reading. 'Tis too little thought on, even of some well-minded people. The Bible is the Book of Books; a full Store-house. There be Rules for all sorts of persons, young and old, *Tir.* 2. 2, 3. rich and poor; in all manner of conditions, prosperous and adverse; in all cases, whatsoever we shall be put upon; - The exactest Rules too, to keep a man so far from usurie, that he shall not be as an Usurer, *Exod.* 22. 25. And those that will be for his greatest glory too, *Dent.* 4. 6, 7, 8. even in the eyes of common men. Here we shall meet with that that will enlighten our eyes, *Psal.* 119. 130. *Dan.* 9. 2. humble our hearts, *Dent.* 17. 20. kill our sins, *Psal.* 119. 9. enable us against Satan, and all his temptations, 1 *John* 2. 14. *Matth.* 4. 4, 7, 10. strengthen our faith, *Rom.* 10. 8. Though we have much ado to believe what we read sometimes; yet reading will master it. \* *Antonius Musa* complain'd to *Luther*, he had much ado his own self to believe, what he preached to others; *Luther* was glad there was any as bad as himself, but the Word help't them, and it will help us. Here we shall have that, that will over-awe our hearts, *Psal.* 119. 161. that will encrease our patience and our comfort, *Rom.* 15. 4. Here we shall have that, that will help in life, *Prov.* 16. 22. 23. and support in death, *Luke* 2. 29.

And

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And reade we shall, again and again too. If 1. We be so truly taken up with God: we shall then look upon the Scriptures as upon his \*love-letters, *Hof. 8. 12.* 2. If we so truly taste the sweet thats there. See 1 *Pet. 2. 2, 3.* If we taste we shall desire. 3. If we be so much advantaged by the use of the other Ordinances, See *Acts 8. 30.* when he had been at *Jerusalem.* So *Acts 17. 11.* 4. If we be so far above the world, as it doth become us, *Martha* was cumbred and could not heare, no more then we can reade when we be so clutter'd; but *Mary* sate down at Christs feet, *Luke 10. 41, 42.* 5. If we be so willing to order our steps, to be so exact in our doings; then we shall see to that word thats a light and a lamp, *Psal. 119. 105.* See 2 *Reg. 22. 16.* and 23. 2, 25. 6. If our hearts be so well besprinkled with the blood of Christ; See *Heb. 9. 19.* and *Exod. 24. 7.* 7. If we be so humbled under the sense of that body of death we have about us; See how it was with *Josiah*, 2 *Chron. 34. 23, 30.* when his heart was touched with the wickednesse of the time. He read, and so shall we when we have a sense of the sinne that is in us.

This Man of God, in this short, but sweet and elaborate discourse that followes; hath cleared the way daintily, for poor, plain Christians, to build upon the foundation of the Prophets and Apostles, in those Translations,

\* *Hilderf.*  
*Pf. 51.*  
*p. 455*

\* Pro. 17.  
16

tions, that God in his great mercy, hath set before them. Here's the price put into \*the hand, wheres the heart to use it? we can but call on men. 'Tis God must perswade *Japhet*, to dwell in the Tents of *Shem*. He was touching a little, and but a little, upon mans imperfections, and upon the working of grace, whilest it is here in this life; and God took him to the place where the soules of the just are made perfect, where grace is compleated in glory.

This brief and pithy piece, hath lien longer upon mine hand then I am well-pleased with. This I can say, 1. It was written in his fast hand; and so it was the longer work ere it could be pickt out perfectly; by my selfe and some others, that best knew his writing. He was like \* *Bucer* in this, he his own selfe could not reade his own hand, sometimes in a moneth after he had writ it. 2. I have been lettred by sicknesse, much upon my selfe, and some also in those that be near me; besides some other urgent occasions. 3. Not being cut out for work of this nature, I had the more ado to satisfie my selfe in this thats let abroad (such as it is) at the last.

\* *Adam*, in  
vir, *Museu-*  
li, p. 374

I have been more large by farre then I intended: but 'tis for a friend, to whose memory I owe, as much as *Philemon* did to *Paul*, more then I can pay. 2. 'Tis for a man of men, the *Phoenix* of his Age,

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as 'twas said of \* *Beza.* 3. Besides, 'tis all  
that I intend (in this kinde) to trouble  
the world withal. God grant his blessing  
may attend it. I remain

*Adam, in*  
*vii. p. 238*

*Elmore, May the*  
20. 1658.

*Thine in Christ*  
*Jesus.*

VAL. MARSHALL.

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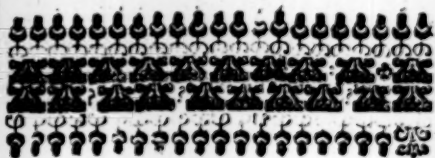
To the Reader

It is with a deep sense of regret that I have to inform you that the author of this work is no longer living. The work is now being published by the publisher of the author's works.

THE PUBLISHER

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A Resolution of certaine  
Cases to cleare some  
doubts concerning my  
former Writings.

1. *Of the Scriptures.*



IN all buildings the  
maine is to settle  
the Foundation.  
First of all, next to  
Christ the founda-  
tion is laid upon the Prophets  
and Apostles. So *Paul*; (are  
built upon the foundation of  
B the

Eph. 2. 20

*Prelect. 17.*

*p. 140*

*Joh. 5. 39*

*Mat. 22. 29*

*Act. 18. 18*

*2 Tim. 3.*

*16*

the Apostles and Prophets) meaning the foundation which the Apostles and Prophets laid: Laid where? In their doctrine contained in their Writings: So Doctor *John Rainolds* the famous. Hence that of Christ, search the Scriptures, for in them ye think to have eternal life. By which place it is put beyond all Queries and Question, that the Scriptures are the foundation of Religion, sith in them is said, *Ye think* (and ye think well in it) *to have eternal life*. So again ye erre (saith Christ to the Sadduces) *not knowing the Scriptures*. And again, *Apollos* shewed, and convinced the Jewes publickly by the Scriptures, that *Jesus was Christ*: and once more, *all Scripture is given by inspiration* (by



(by the breath of God. ) Now by Scripture is meant the Word of God written. Written then, Printed now ; (by the way note and grant that written and printed come all to one ; written then, printed now ) so then by Scriptures we meane the Word of God written.

Now here the first case is , What ground there is that we should ground our selves on the Scriptures , sith for a matter of two thousand years the Church was without Scripture, and many went to heaven when there was (before *Moses*) no Scripture at all, and the Christian Church was best and purest before the New Testament was written at all ? This was pleaded in the Council of *Trent* to juttle out

*Rit. of  
Traditions*

the Scriptures, and to place Traditions in the place of the Scriptures. All this should not shake and totter the heart of a Christian. Before *Moses* the Lord did teach by tradition, without Scripture, and the Church did by the providence of God walk by as certain rules then, as now. For this they who will may see Dr. *Abbot* against *Bishop*.

Many Reasons are given why then the written word was not necessary as 'tis now; as that the Church was in families: after it came to be all one Nation over, now over all Nations. As also that the Patriarchs then had a spirit we have not. *Anabaptists* say they have an infallible spirit, which *Wotton* calls (a  
lewd

lewd opinion) yet they say this as onely for themselves. But sure the Patriarchs, and the Church under the Patriarchs, had a certain and infallible rule to walk by, which was to them as the Scriptures are to us. Their rule was the Word of God (*but not written*) ours is the same Word of God (*but written*) It is enough that the Law hath now tied us to the Word of God written. And for the Apostles time, the Apostles, men immediately inspired being living, and other infallible men (not Apostles) as *Mark, Luke*, there was no such necessity to have the Word of God written, as there was after. Wherefore they did provide for this ere they died, and committed the

Word of God to writing, when there should be no such men to consult with.

Let us then sit down by the Scriptures, the Word of God written, as the onely sure card, and rule to guide us in all matters of faith, and life: For if we leave this once, there is nothing but *Sea* and *Aire*, no place for this poor *Dove*, this poore soul of ours to rest her foot; without which, when, and where to stay, none can tell.

That then we may not run from opinion to opinion, from Christ to Christ, from Church to church, till we have run our selvs out of all, our onely sure way is to flie to the Scriptures, to the written VVord of God, as to an Anchour, that so we may have hope, if hope, then faith. Be-

Before we go further we must take it as cleare, that by Scriptures, Christ and his Apostles do meane the VVord of God written. Our enquiry is, *What written word?* Not the Original Copy, for that was in the *Ark*, and there onely, and not to be seen of every body, if of any body, but the high Priest: and I know nothing but those Tables perished with the Temple. Nor can it be, that when he did call upon them to search the Scriptures, he did send them to the Ark, which then was not. I doubt not but he meant by the Scriptures, the writings of *Moses & the Prophets*. Now who can think that Christ and his Apostles did turn over the Church and people of God to the Scriptures

1 King. 8. 9  
Heb. 9. 4

tures written by *Moses* and the Prophets own hands? those were not then extant, nor when extant to be seene of every body. What then? when he bade them search the Scriptures, he must needs meane some transcribed Copies, or some *Translations*. For Copies in the *Hebrew*, I doubt me whether the common people did then understand the *Hebrew*, and amongst the *Bereans*, who did search the Scriptures, I think it past question, that there were many ordinary people, and perhaps *Coblers* or *Taylors*, or such, as Dr *J. Rainolds* seems to judg.

If this be granted, that those who were commanded to search the Scriptures, and commended for searching the Scriptures, did not, could not search the *Original*

*nal Hebrew, what shall we think then? No other can be imagined but some Translation, which they did understand, Syriack, Chaldee, but chiefly the Greek Translation, which the most, if not all, understood.*

*But you will say, the Translators were subject to mistake, and erre, or worse, being no Prophets; and if they did understand the Hebrew, yet sith they could not come by the first Original Copy, they must needs have recourse to some transcribed Copies. Whether the Church were to repaire to Translations, or to transcribed Copies, all comes to one, sith neither Transcribers nor Translators were Prophets. Very good men let them be, yet men they were, and subject to errour. May I speak*

speake my Opinion, I think when Christ said *search the Scriptures*, he meant the Scriptures translated into Greek, and by Scriptures, the Apostles meant the Greek Translation, which tongue, if not in Christs time, yet in the Apostles times in a manner all did understand. VVherefore when the Apostle saith (*is given by inspiration, and is profitable*) he meanes it is profitable to be read, or heard read in the Greek Translation. And the rather am I of this minde, because Schollars do know that the New Testament doth cite the places out of the Old Testament according to the Greek Translation, and most an end are very punctual in it. However, whither we look on  
Transf-



Translations, or Transcriptions, sith the first Table written by God himselfe was lost with the Temple, and the Original Greek Copy of the Translation of the Old Testament was, the Learned think, (and I think they think well in it) burned by *Julius Cæsars Army*, when they fired *Alexandria*, and the famous Library there.

The *Ephesians* were built on the Prophets and Apostles; the Apostles they had with them, but the Prophets were dead and gone; *Malachi* was the last; the Apostles they might consult with and they had their writings, but for the writings of the Prophets, the *Ephesians* being *Gentiles* (I take it for granted)

un-

understood not the *Hebrew*, at least the body of them, but being *Grecians*, they might and did understand the *Greek* translation, which I doubt not was purer then, then it is now: yet then being but a translation, and the Original it self but carried up and down in transcribed Copies, it is consented unto by all parties, that the *Translators* and *Transcribers* might erre, being not *Prophets*, nor indued with that *infallible* spirit in translating, or transcribing, as *Moses* and the *Prophets* were in their Original writings.

Nullos a.  
lios libros  
Canonicos  
habemus  
sive veteris  
sive Novi  
Testamenti  
quam quos  
Apostoli  
probave-  
runt. atque  
Ecclesie  
tradide-  
runt. Can.  
l. 2. cap. 7

The tentation lies on this side, how the *Ephesians* then, and much more sith there are no *Prophets*, no *Apostles*, no nor any *infallible* spirits in the *Church*,  
how

how can we build on the foundation of the Prophets and Apostles now, sith the Scriptures in their translated Copies are not free from all possible corruptions, in the Copies we have either by *transcribers* or *translators*

Besides, many are unlearned, and cannot read a Letter. For these last, though they cannot read, yet they can hear it read to them. Do not we see many blinde men in Schooles come to great learning by hearing others read Philosophy, and Divinity, and the body of other *Arts & Sciences* to them? & so it is with the Scriptures, they cannot read them, but they can hear them read & preached by others.

Dr. *Jackson* in his first book of his Commentaries on the Creed,

Creed, and Mr. *John Goodwin* in a set and large Treatise to justify the authority of the Scriptures, have shewed much learning, and taken great paines in this Argument. But like two Elephants, they both swimme so deep, that the benefit and comfort of it can reach but to a few, we must fight lower and in a briefer way (least we weary the Reader and charge the Printer) and set down the brief of the matter in it, so that common people, and men of ordinary braines, (who are most subject to Tentation) may find a way to spell out the right of this, how faith can be had, and the soule built on the foundation of the *Prophets* and *Apostles*, sith this foundation was in their  
wri-

*Writings, and their Writings are under no other notion to any, but either the Original transcribed or translated.*

Take it either way, it is done by ordinary men, not by Prophets or Apostles, and so subject to mistake, insomuch that *Cajetan* was wont to say, *That to believe translations of the Scripture was not to beleeve the Word of God, but the words of men:* Yet the Papist is more to seek then the Protestant; for the Papist hath no *Translation* to compare as we have: most of them allow, no not Schollars to correct their translations, as we all do. The Papist doth allow no translation to be read in Churches, no nor in Houses (but under caution) but the Latine

Latine ; none in the mother-tongue , which all the people understand. And therefore they are to take up their faith on the credit of the Priest , and he many times little wiser then a foole, little better then a son of Belial.

Hist. of  
Trans. p.  
155.

Cajetan did much rely on the words of Hierome , who said , *That to prophesie and write holy Books proceeded from the Holy Ghost, but to translate them into another tongue was a work of humane skill.* Nay, for the Originals themselves Wotton is bold to Print , *That no man can tell what the signification of the Hebrew and Greek Word is , even in the Bible, but by the report of man;* And another as learned as he tells us , *That we can know further*

ther that that is the Hebrew tongue, or Greek tongue, wherein the Old and New Testaments are in the Originals, but by the credit of men, who tell us so.

In the Councel of Trent, there were many great wits, and men of great learning too, who did tossie this Argument up and down about Translations, and when they had done, left it little better then they found it. Upon these grounds the third of the Popish Articles, (passing under the name of *Wrights Articles*) in termes is thus. *All Protestants who are ignorant of the Greek and Latine Tongues are Infidels: and why? because (forsooth) he relies upon the Ministers, who may and do erre.* The second Article is, *That all*  
C learned

*learned Protestants are Infidels;* so that by his sentence, all *Protestants, learned and unlearned are Infidels*, because they rely on a private spirit. Thus with him, and the rest of that Tribe, all *Protestants* are damned. All this is to take us off from the Scriptures, and to cast us, and our consciences on the authority of the Church.

We list not to dispute with them about the *Infallibility* of that which they call their Church. For I doubt not but that the learned among them do not themselves believe what themselves do write. But our work lies not in that road. We grant what they would have as touching the Church by way of Ministry; but for that which they



they call the *Churches Authority*, we know not any such authority, the *Church as Church*, being not a *Domination*, but a *Ministration*.

2 Cor. 1. 24.

But that we may not leave any rubb in the consciences of the weak, as touching the authority of the Scriptures, as touching the Originals and Translations, we will shut up all in brief.

For the Originals, though we have not the Primitive Copies written by the finger of God in the Tables, or by *Moses* and the *Prophets* in the *Hebrew*, or by the Apostles, and the rest in the *Greek* for the *New Testament*, yet we have Copies in both languages, which Copies vary not from the Primitive

writings in any matter which may stumble any. This concerns onely the learned, and they know that by consent of all parties, the most learned on all sides amongst Christians do shake hands in this, that God by his providence hath preserved them uncorrupt.

What if there be variety of readings in some Copies? and some mistakes in writing or Printing? this makes nothing against our doctrine, sith for all this the fountaine runs clear, and if the fountain be not clear all translations must needs be muddie.

Besides, 'tis a saying of a wise Philosopher, *That, what some say is like to be false, what many say, may be false; But what all say is*  
*more*

more then like to be true. Now Christians of all parties do agree, as touching the Originals that they are kept pure: Onely some of and among the Papists, passionate men do bite at the Originals; but herein they do but blur their own vulgar translation, sith they confesse it to be drawn out of the Originals. I confesse some men by their picking quarrels with the Originals, as a matter whereof they talk, as though there were no certainty of faith as touching them, have troubled the spirits of some men with a thorny tentation, which my businesse is to do what I can to remove, which I now endeavour to do as briefly as I can.

The foundation I first lay is, *That we may have a certainty moral of things whereof we have no evidence*: which is sufficient to settle us in an acquired faith, free from all feare, and material doubt of the contrary. We beleeve without making any question of it, that there is such a place as *Rome*, though we never saw it, that such a man is our father, such a woman our mother, and we out of conscience do duties to them, albeit we have no evident certainty of it, but by belief that such a Prince is true heir to a Crown, and out of conscience we do performe obedience, and yet we can have no more certainty of this but moral: For who hath or can have

*Scot. prole.  
Sens. q. 2.  
quæst.*

*Howard.  
p: 37.*

have an evidence of this, that such an heire is the true begotten of such a King.

It's agreed on by almost all Divines of all sides, that if one of the Propositions be in the Scripture, and the other be but a moral certainty which leaves no dubitation behinde it, the conclusion bindes the conscience. *As thus, every childe is bound in conscience to honour his Parents* (this is an act of faith grounded on the Scripture) *such or such a man is my father*, this is but a moral certainty, yet hence it followes, that *in conscience I stand bound, in conscience to honour such a man as my Father.* And that he is my Father, all the certainty I can have is but moral, built on the

credit of my mother. If these reasonings were not firme, it would destroy all Policy and Order in this life, nor could Gods Law to *honour father and mother* binde the conscience, nor can a man tell that he was baptized in his youth but by such Testimonies as these.

*De concilio  
is l. 2. c. 9.*

Therefore I like that of *Bel-larmine*, who stands upon it, that of such like things a certainty may be had from the testimonies of men, in some sort comparable to natural evidence it self, for that it leaves no scruple or dubitation in our minds: But what of all this? Why it shewes that the general consent of (in a manner) all *Hebricians* and *Grecians* in the Christian world, consenting that our O-  
rigi-

originals are by the good hand of God preserved uncorrupt, and pure, is a sufficient perswasion, to breed a moral certainty answerable to natural evidence, excluding all reasonable dubitation to the contrary.

That the Originals were for the provision and food of the soules of his Church kept pure and uncorrupt by the Prophets and *Jewes* for the old; by the Apostles and Christian Churches for the New Testament, sealed up by St. *John* the Secretary of Christ, as *Scotus* calls him. Else the Lord must have been wanting to his Church, which cannot be imagined. And that acquired faith makes way for infused faith to act I have learned long since out of *Scotus*.  
Thus

*Scot l. 1. D.  
26. contra  
istam.*

*Lib. 3. D  
34. q. 1. ad  
questionem.*

Thus the case stands. The Originals are to be received and believed. That the *Hebrew* and *Greek* are the true Originals we believe by humane testimonies, which leave the mind without perplexitie, without all doubting, and so it follows, that by mans testimonie the Originals are to be received, and believed by us, so that the heart stands free from any true cause of any doubting at all, which being equivalent to the highest certainty that is, it cannot but lay a foundation to build our faith upon, this certainty being a meanes by which we come to the other of the Scriptures, being the last ground on which we build our faith; we are not to look for demonstration



strations in arguments of this nature. It's a foolish thing to expect from a Mathematician to deale by perswasion: his Art lies in eydent and ocular demonstration. Now 'tis as absurd to expect demonstration from an Orator or Moralist; his businesse lies in perswasion. But yet in our point in hand, our perswasions must be grounded on such moral certainty as is to us without question, and without feare of the contrary. It is a piece of wise counsel of *Aristotle*, *That it is the wisdom of a learned man so farre forth to seek after proofs of truth in any matter as the nature of the subject matter will beare.* And it is agreed upon, that in all learning, in the highest science

Eth. I. i. c. 3

ence of all, the principles are proving, but not proved : For that which is the first cannot be proved by any thing before it ; else the first were not the first ; as the first mover is never moved And in all *Inferiour* Sciences, the first principles of that Science, must be proved in an higher Schoole. Now the first principle in the School of Christ is the Scriptures, which being the first is to prove, not to be proved but in an higher School- the Schoole of heaven, by evidences unprovable, and unprovable evidences taken from the *Prover*, and *Spirit* of God. Of which hereafter.

N 2  
Of translations. How Anabaptists  
overthrow all Translations.

I No way like that of Cajetan,  
That to understand the Latine  
Translation, was not to under-  
stand the infallible Word of God,  
but the word of the Translators  
subject to error. Though he  
took it from Hierome, that to  
write holy Books proceeded from  
the Holy Ghost, but to translate  
them into another Tongue was a  
work of humane skill. For if an  
Ambassadour deliver his minde  
by an Interpreter, are not the  
words of the Interpreter the  
words of the Ambassadour?  
Right, say you, if the Interpreter  
do it truly: So, say I, a Trans-  
lation, is a translation no further  
then

History of  
Trent. p.  
155.

*Verum &  
eius conuer-  
sionem.*

*Can. lib. 2.  
cap. 14.*

then he doth translate, and interpret truly: for a false translation, as farre as it is false, is no translation.

I have read in a great Papist, *That it is a great error for a man to think, that he can understand, or interpret the holy Scriptures without some peculiar gift of the Holy Ghost.* And sith the Lord hath commanded his people to heare and read the word, and the cōmon people cannot read the word, but in some translation or other, that therefore translations are in special a special Ordinance of God, and that therefore God being in his providence very careful, that his Church shall not want sufficient provision for their soules, hath ever, doth, and will ever so assist Translatours, that  
for

for the main they shall not erre. I am of minde, that there was never any Christian Church, but the Lord did so hold the hands, and direct the pens of the translators, so that the translations might well be called the Word of God.

The *vulgar Latine* (which the Papists out of a veine of opposition do advance too much) is faulty enough, yet it is so sound, that I think many have beene led by it to their conversion. Why may I not think that those many who have been converted from Popery in the Church of *Rome*, and joyned themselves to our Church, have beene beholding for the most of them (next to God) to their *vulgar translation*, as *Martyr*,  
Zan-

*Zanchius, Luther, Oecolampadius*, and a many others?

The *Ephesians* were builded in their faith on the Prophets and Apostles: the *Apostles* were living, but the *Prophets* were dead, and gone long since, & they could no way build their faith on the Prophets, but on their writings: Now the writings of the *Prophets* in the Original were in *Hebrew*; and I take it for granted, that the *Ephesians* being bred and borne *Grecians*, did not understand the *Hebrew* tongue, and that therefore there were translations of the *Prophets*, which translations were made by such men as were ordinary as ours are, subject I confesse to some errour, but not such errour, but that it did serve to help the Church

For 600.  
years after  
Christ the  
Church used  
no  
translation  
but the  
Greek called the  
seventy six.  
*Senen. l. 8*  
*heres. 13.*  
*Rain. prel.*  
*28. p. 241.*  
*Bellar.*  
*cont. l. 1.*  
*c. 20. Aug.*  
*de Civ. Dei*  
*l. 18, c. 43*

Church to faith, for the salvation of their souls.

In the Apostles time I know that they that did know the Apostles to be Apostles, and that they did preach, they did preach as Apostles, they were to take them at their words. But when they did heare them preach (as the *Bereans* did not, so I think a many else) did not look on them as Apostles, and infallible speakers: And no question there were many Pastours, and Teachers then, who, though many had more then a common gift of prophecyng, yet had not the infallible spirit of the Apostles. Those Prophets had not the same supream spirit which the Apostles had (as faith (to me) the most Learned amongst the

D

Learn-

Paul did  
not always  
speak in the  
Church by  
Revelation  
1 Cor. 14. 5

Rain. prol.  
34. 299,  
300.

Learned) but yet, saith he, they had a more extraordinary spirit, (not to write, nor to translate, but) to interpret Scripture then the ordinary Pastors and Teachers had: but I think that gift of interpreting died with them.

Now what the *Bereans* did to *Paul*, so all stood bound to do to the ordinary Pastors and Teachers, even to examine by the Scriptures, whither those things they taught were right or not: And those who were thus to examine the Sermons of the ordinary Pastors and Teachers, were to do it by the Greek Translation, sith many did not understand the *Hebrew*; and they that did understand the *Hebrew*, yet were to do it (no  
que-



question) by Transcripts made by ordinary men after the *Prophets* ended with *Malachi*, which *Transcripts* of the Hebrew text some quarrel at as done by ordinary gifted men, which were (they say) *subject to mistake in transcribing, as well as translatours might mistake in translating: In which neither of them must be looked as free from all mistake.*

*Wotton* saith, & saith truly, that many thousands were converted, and many Churches settled, by the preaching of the several *Apostles* sent abroad to convert the world amongst the *Jewes* and *Gentiles*, without the knowledge, and before the penning of the Books of the *New Testament*; but that they did it without the use and authority of

Tryal. c. 14  
p. 243

the *Old Testament*, and the Word of God written there, there is no proof, nor I think can there be any.

Besides the *Apostles* carried the Word of God in their bosoms, having that holy *Library* in their *Heads*, by immediate and infalible inspiration. I doubt not but the *Ephesians* were converted by *Paul*, but yet *Paul* when he did convert them, did it by the truth of *doctrine* left behinde them by the *Prophets*; which is cleare in that the *Apostle* makes the *Prophets*, the *Foundation*, as well as the *Apostles*.

By *Prophets*, I take it for granted he meanes the *writing Prophets* of the *Old Testament*, not the *preaching Prophets* of the *New*.

*New.* And I take it also to be clear of it selfe, that the *Ephesians* living so long after all those Prophets were dead and gone, had their writings only; so then the *Ephesians* were converted by the truth of doctrine left for them by the Prophets, and preached to them by the Apostles.

I will also take it for granted till I heare, or reade any deny it, that *the Ephesians understood not the Hebrew.* (In which tongue the Prophets left their doctrine as the Canon of the Church.) And hence it cannot but follow, that (saving what help the *Ephesians* had from *Paul*) they were to have recourse to the doctrine of the Prophets (not in *Hebrew*, which they understood not, but)

in some *Translation* of others, which without dispute must be the *Greek translation* of the *Seventy*, there then being no other translations: The *Ephesians* being also not *Jewes*, but *Grecians*.

The resolution { 1. As touching the  
Originals.  
2. As touching the  
Translations,

1. I cannot but confesse that it sometimes makes my heart ake, when I seriously consider what is said, *That we cannot assure our selves that the Hebrew in the Old Testament, and the Greek in the New, are the right Hebrew and Greek, any further then our Masters and Tutors, and the General consent of all the Learned in the*

*the world do so say, not one dissenting. But, yet say these, since the Apostles, there are no men in the world but are subject to deceive, and to be deceived. All infallibility in matters of this nature having long since left the world. Again, too like unto this is that of Master Wotton, who can tell (saith he) what the signification of the Hebrew and Greek words is even in the Bible, but by the report of men? And to the like purpose is that observation, That the two Tables written immediately by Moses and the Prophets, and the Greek Copies immediately penned by the Apostles, and Apostolical men are all lost, or not to be made use of, except by a very few. And that we have none in Hebrew or Greek, but what are transcri-*

*Ans. to  
Art. 3*

*transcribed. Now transcribers are ordinary men, subject to mistake, may faile, having no unerring spirit to hold their hands in writing*

These be terrible blasts, and do little else when they meet with a weak head and heart, but open the doore to Atheisme, and quite to sling off the bridle, which onely can hold them and us in the wayes of truth and piety: this is to fill the conceits of men with evil thoughts against the Purity of the Originals: And if the Fountains run not clear, the *Translation cannot be clean.*

The best is, this doth concern the learned, who can best get out of such scruples as these, it being made plaine to them by the

*I have read  
how Austin  
( contra  
Faustum )  
calls the  
Jews Scri-  
narios Ec-  
clesiæ  
christi; that  
is the Keep-  
ers of the  
Rolls of the  
Church, i. e.  
the Scrip-  
turers, Can.  
588.*

the Jewes themselves (no friends to Christian Religion ) *That the Hebrew Text is curiously preserved by them in its integrity.* For if the Oracles of God were (as they were, *Rom. 3.2.*) committed them, it deeply concerns the *Providence* of God to look to it, that the Jewes should keepe the Oracles of God not onely safe but pure, not onely from not being lost, but also from not being corrupted.

*Rain. Conf.*

It's out of question that the same God, who committed the Oracles to the Jewes, did also take care that they should preserve them safe and sure, uncorrupt and pure.

It is the use of Saint *Paul*, much to follow the Greek translation, which doth use to use the Greek

λογια.

Greek word translated Oracles, to meane the Scriptures of *Moses* and the *Prophets*. And what if there be scapes in some Copies, yet other Copies runne clear? But sith this concernes the Learned, whom I much look not after, from the Originals, let us turne to the businesse of the Translations. As for other matters about the *Greek* and *Hebrew*, which it is, and what is the meaning of the words, I passe, as a meere excrement of wit, sith this is cried downe by all the learned world, whither Christian or unchristian, and therefore is not like to take to doe any hurt unto the soules of any.



2. *As touching Translations.*

**I**T is granted that translators were not led by such an infallible spirit as the Prophets, and Apostles were. In the Council of *Trent*, after much debating by witty and learned heads, they concluded, *That Translators were not Apostles, but very near unto them.* The greatest Papists are of the same mind, onely *Sixtus Senensis* is of opinion, the seaventie two Translatours of the old Testament into Greeke were infallible. Some are so quite another way, that they like not any translations at all. Smith, the *Se-baptist* is utterly against reading translations in times of worship. Amongst

Caus Bel.

*Difference  
of Churches*  
c. 11

mongst his *Reasons*, two are the chiefest. One is, *that we must worship God with the best we have: Translations are not the best, but the Originals.* Yet I hope they that know not the Originals, Translations are the best they have.

If this were true, then none can worship God in and by reading of the Scriptures, but such as understand the Originals; nor is that currant in reason or Divinity, that we must serve God with the best. There is good, there is better, there is best of all: So that if one do that which is good, he sinnes not, though he do not that which is better, if he do that which is better, he sinnes not, though he do not do that which is best of all.

all. He finnes not, who keepes within the circle of that which is good, albeit he do not do that which is better, or that which is best of all.

Againe, a thing may be absolutely better in it self, yet a lesse good thing in it selfe may be better in some respects and circumstances. As simply in it self, marriage is simply better then a single life, yet in some respects *Paul* shews that a single life is better then marriage; and this is *Pauls* Divinity, *Though a man do not that which is better, nor that which is best, yet as long as he doth do that which is good, he sins not.*

1 Cor. 7.

His other reason is, *That we must worship God with our owne gifts, not with anothers: As*  
Trans-

*Translations are not our doing, but made by the gifts and paines of others.* To this we say, that 'tis true, we must worship God with our owne gifts, but it is not true, that in the worship of God with the help, and by the meanes of that which is anothers we do not exercise our owne gifts. The maine of the worship of God is, *That we worship him in and with the Spirit, and truth in the inward parts:* and so we must and may doe, and do do, when we make use of Translations. When we reade translations, we must reade them with Faith, and with the Spirit, which are our inward gifts and graces, else our reading is not to profit our selves withal : and what hinder-

derance the translation is, to the use of *Faith* and the *Spirit*, they do not, they cannot prove.

So we are said to sing with the Spirit, and yet we sing with the Spirit the better for that; and to pray with the Spirit, and yet the book is no hindrance to that neither. Others gifts as long as they rather further then hinder the use of our own gifts, can be no blur in the worship of God.

The same man doth wrangle with the originals too, not denying them, but denying the use of the book in the originals themselves in worship, for that the Prophets and Apostles wrote books, but did never divide their books into Chapters and Verses, till *Henry Stephens*, but the other day

day first made the verses of the New Testament, which being man invention, is not, saith he, to be used in the worship of God.

✓ But whether *Stephen Langton* Arch-bishop of *Canterbury*, did it first for chapters, or *Robert*, or *Henry Stephens* for the New Testament did it into verses, is not material, sith we place no Religion in it, and this provisi-  
on is known to be a great helpe to men in the worship of God. We passe by this as a giddinesse of a weak braine in this *Seba-  
ptist*.

He grants *Translations* are of good use, but not in the worship of God: and if of good use else-where, why not there? Saint *Paul* exhorts the *Collossians*,  
That

That the Word of God might dwell  
in them richly, in all wisdom.  
They being *Grecians*, I take it  
for granted, that the most of  
them were not skilled in the  
*Hebrew*, the New Testament  
being not written, not any of  
it, till after *Pentecost*, not all of  
it untill *John* a matter of sixty  
years after Christs death. This  
to the *Colossians* could not be  
meant of the New Testament,  
but of the Old. So againe, the  
*Thessalonians*, being *Grecians*,  
did not understand the *Hebrew*,  
yet they were commanded to  
*prove all things*: By what? why  
by the Scriptures, and this was  
the Old Testament which, they  
understanding not (the *Hebrew*)  
then it cannot but be meant of  
the translation.

E

This

This Conclusion I think is clear, sith the Churches of the *Gentiles* were commanded to read *Moses and the Prophets*, and read them they could not but in a translation; therefore *translations are commanded by God, as an Ordinance and constitution of Heaven it self.*

The same *Smith* in the same book falls foule on the *Greek* translation of the seventy; as *that it was a grievous sin to translate the Old Testament into Greek, or any language else.* His reason is, for that this ought not to have bin done til the fulnes of time of the calling of the *\*Gentiles*: other

\* *Carw.*  
*Hist. Chri.*  
*sti. part. 3*  
*page 85.*

Was it not lawful for the *Jews* in captivity to labour the conversion of the *Gentiles*? Did *Daniel* sin, when he urged *Nebuchadnezzar* to break off his sins by repentance? *Dan. 4. 27.* *Tho. Cart.* in *Prov. 16. 6.* holds this was onely for this life; But though I am not of *Melanctons* mind, that *Nebuchadnezzar* was converted, yet I see no reason but *Daniel* might seek for converting and the saving of his soul.

reasons



reasons he hath not worth a fig,  
nor is this reason much better.  
It's known that \**Ptolomy* King of  
*Egypt* had together certaine  
Learned Jewes, skilful in the  
Greek Language, in number  
seventy two, and by them he  
caused the Old Testament to be  
done into Greek about two  
hundred and ninety years before  
the Birth of Christ: And this  
is observed to be a fit time to  
have it done; for, if it had not  
been done till after the coming  
of Christ, either the Jewes  
out of envy would have kept  
and hid the *Hebrew* Copies, or  
corrupted them, or else cast  
some suspition, and evil report  
of evil doings on the translators;  
All which (it being done at this  
time) was prevented.

\* Euseb. de  
præp. E-  
vangeli. l.  
8. c. 1.

E 2

Now

Now though this were done before the coming of Christ, and so of the time of the full calling of the *Gentiles*, yet it was not so long before, but that it was a fit preparative against the calling of the *Gentiles*, (whose language since *Alexanders* conquest generally was Greek) and sith there then was no printing, no Copies could be scattered abroad but by manuscripts, and writing, which is great labour and cost, and this being such a slow work, there needed that this translation should be done some good space before the calling of the *Gentiles*, that so a sufficient number of Manuscript-written Copies might be had and scattered abroad among the *Gentiles*, they all understanding

standing the Greek, and but few or none the *Hebrew*: that the books being the *foundation of the Prophets*, might be ready done against the time of the calling of the *Gentiles* for their need and use.

\* The time of this translation being after the *Jewes* had been amongst the *Gentiles* in captivity, we finde that the *Gentiles* being to creep into the Church, and now and then some to turn *Profelytes*; and was it not fit that there should be a *translation*, ready to bid them welcome into the

The Greek translation in the Old Testament doth translate *Jehovah* by *κύριος*, i.e. Lord. Now the New Testament in citing places out of the Old Testament where *Jehovah* is in the He-

brew, they follow the Old-Greek, and use for it *κύριος*, i.e. Lord, and yet this translation must be called to be (a grievous sin) which the holy Ghost doth so punctually follow, and allow in to great a matter as the signal name *Jehovah*. If the Apostles do, (as they do) justify the use of it, do not they with the same breath justify the making of it? So *Mat. 1. Luke 3.* in the Genealogies the names are according to the Greek, not the Hebrew. *Janius* exhorted by D. *Rainolds* in his second edition of his translation of the *Syriack* Testament, altered those names, which in the first edition he had set down according to the Hebrew, into those names which are according to the Greek in the 70. translation. \* Vid. *Jun. Parall.* p. 11.

Church?

Church? And what if it were a sinne to attempt the full calling of the Gentiles, before the full time, yet who can say with any reason that it was a sin to provide a translation (which they understood) against their calling? Nor could this translation be sufficiently provided for number in written Copies, and sufficiently scattered till the time of their calling. So that this was not to go about to call them before the time was they were to be called, but rather an *excellent Providence* to have Copies ready in a language they understood against the full time of their full calling.

And whereas it is objected, that these Jewes who did put it out of the Hebrew into the Greek, were

were profane men, is more then I knowe, or then they can prove.

Againe, to make it good, that the act of translating the Scriptures into Greek was no unlawful thing, I need go no further then to the Apostles, who becoming all things to all men to save some, were careful in citing places out of the Old Testament) to tie themselves much to this Greek translation. Insomuch, that though they did never vary from the *Hebrew* in sense, yet they did chose rather to follow the phrase and words of the Greek, then the Hebrew, to condescend as far as might be to the *Gentiles* who were acquainted with the Greek translation, but not with the Hebrew original. E 4 Where-

Wherefore it must needs be the froth of a giddy head in this man, to call this act of translation into Greek a grievous sin; sith the Apostles did so much use and reverence it, and chiefly *Paul* who chiefly the Apostle of the Gentiles.

We all do or should know, that the Gospel began at *Hierusalem*, from *Hierusalem* it went to *Judea* and *Samaria*, thence to *Syria* and *Cilicia*, from thence to *Cyprus*, *Asia*, *Greece*, *Italy*, and from these parts to the utmost coasts of the earth, according to the commission of Christ. Now in all \* those parts the Greek

\* *Greca leguntur in omnibus fere gentibus, Latina suis finibus exiguis sane continentur.* Cic. Orat. pro Archia poet.  
The Greek tongue was of that

publick use in those dayes, that *James*, *Peter*, and *Paul* writing to the Hebrews, did not write in Hebrew, but in Greek: and *Paul* in his Epistle to the Hebrews, cites the places he quotes out of the Old Testament according to the Greek Septuagint translation, rather than the Original Hebrew canon. \* *Isa. 2. 3. Acts 1. 8.*

*Paul* writing to the *Romans* (whose mother tongue was Latine) writes in Greek, following the Greek translation in places cited out of the Old Testament. *Rom. 1.*

was most in use in most, onely  
in use in some, and of necessity  
they had recourse to the Greek  
translation.

*Smith* speaks fowle of it, as  
a false, and forged translation.  
I dispute not what it is now, but  
what it was then: If it had  
been such a piece, the Apostle  
*Paul* would not have looked  
after it so much as he did, nor the  
church have used it so long as it  
did, is well known to those who  
know the state of the Church,  
that the church did generally use  
this Greek translation, & a Latine  
one framed out of this, & scarce  
any other, if any other at all, for  
six hundred yeares after Christ.

I know *Sixtus Senensis*, and  
*Bellarmino* (men of great reading)  
do write that the seventy Inter-  
preters,

*Senen. Bib.*  
*l. 8. bar. 13.*  
*Bell. de*  
*verbo D. i.*  
*l. 2. c. 6.*

preters, though they were not Prophets, who wrote Scripture, yet that they had a line, and light of the spirit, which did direct them, so that in translating they did not erre at all: which perhaps is too much on the other hand: however it held very pure I am perswaded a long time, till the greek tongue began to grow out of use, and then came in a world of translations in Latine, and popular languages.

I am cleare of opinion, that those Anabaptists, who are against all learning, are against all translations whatsoever: For without the knowledge of the Hebrew and Greek tongues, it is not possible to turne the Old and New Testament into any language



language whatsoever. Nor without the understanding of those two languages can any understand the Bible in the Originals neither: And on this ground God may be said to binde us to what is impossible, I meane to build on the Scripture, when we can neither have it (by their principles) in any Translation, nor understand it in the Originals.

Mr. *Wotton* saith, that the Anabaptists do every one claim a priviledge of not erring for himself, (yet not for others) which opinion, he calls *a false and lewd opinion*. And on the matter, if that they do so hold, I know no great need or use they have of the Scriptures in the Originals or translation.

Be-

Tryal. p.  
112.

Tryall.p.94

Before we come unto the maine of the businesse, we cannot skip over a businesse of Mr. Wotton: his words are these. *No man ever dreamed that we commonly build our faith upon our English translation.* What he would have by the word (*commonly*) I know not, except his heart did faile his penne, when he wrote this, and by this word (*commonly*) he had a conceit that he might finde by it some shift and starting hole.

*A strange speech it is to me, that English men (of such he speaks) who can understand no language but English, should be said not to build their faith on the English translation. On what then? The Original they know not, other translations they understand*

derstand not. And if they must not build their faith on the *English* translation they are left nothing to build their faith on. And what is this, but to leave all unlearned in the Originals without a rule. And if this be not to steale Atheisme into the hearts of the common people, I know not what is, sith Atheisme is such a welcome guest to the corrupt heart as it is.

Which makes me call to mind an Observation of *Villeroy*, a late wise Secretary of *France*, That the maine different Sects of Religion in the East, and the fierce opposition they made each against each, made the people weary of the Christian Religion, and so Mahomet crept in with his religion, and was too welcome to almost all, who were

Counsellor  
of State.

were almost weary of the sundry Heresies and Schisms, which were so brief and rife amongst Christians of the East: And this (saith he) overthrew the Christian Church first, and the Christian Empires and states next, over the East, and let in Mahomets *Alchoran*, and Mahomets *Sword*.

I doubt there is scarce any strange opinion pressing hither, but would be welcome to us: The Christian Religion was never in such danger since my time as it is now, sith men runne so many and so contrary wayes, that few can now tell which is true. And since so great a Clerk, and so great a Reformer as *Wotton*, hath left the poore *English* man no rule to prove his own, or to disprove the contrary:  
For

For if the English translation be not to an *English* man, let *Elias* come, and tell us what, and which is the rule, and on what an *English* man may build his faith on, being that there is nothing left him but his English translation.

So the old Church after *Malachi*, what was left to the most but the Greek Translation? and after the Apostles were dead and gone, the Christian Churches were tied to the Greek translation of the Old Testament, or else the Old Testament was no rule to them, except to a few, who understood the Hebrew.

That which all men say, (saith *Aristotle*) is not to be doubted, but al the learned (*I think*) agree

agree, that the Church used no translation but the *Greek*, for a matter of six hundred yeares after the birth of Christ, for two hundred yeares before. So that for my part, I look upon it as a *position* full of danger for men to affirme, *That translations are not a rule to ground our faith on, when we understand no other.* That (say I) or none: not none, therefore that.

And now at last, after the clearing of what is past, we come to the maine point, to find out what it is that a poore soule who understands not the Originals must rest upon.

First, I say, that the Lord is not, nor will not be wanting to his Church in things necessary to salvation: And to have

a rule to build our faith on, is absolutely necessary to salvation. And that rule for common people must be the Scripture translated, or nothing. And therefore I take it to be a special Ordinance, that the Scriptures should be translated for the use of the Church in several languages.

For the Original Copies, I must subscribe to that of *Ganus* a Papist, who tells us, *That we are not to receive into the holy Canon both for the Old and New Testament, but such books as the Apostles did allow, and deliver over to the Church of Christ.* And as the Church of the Jewes did preserve the Hebrew Original of the Old Testament safe and sure, so I doubt not but the same

Lib. 2. c. 7  
P. 37

F

hand

hand of the providence of God, hath and doth preserve the *Greek* Original of the New Testament.

And for that it is not possible that the Originals should serve the turne of all, or immediately of any, but of such as have the knowledge of those tongues, (who are but a poor few in respect of all the world over) wherefore I take it for granted that the line of Gods providence hath, and doth, and will carry the matter, in having translations of several languages so intire, as to be a sufficient rule to ground their faith: else God in his providence must needs be wanting in providing necessities for his Church. Nor do I think that there was, or  
ever



ever shall be a Church of Christ, or a Church of Christians in the belly of *Antichrist*, but have had translations sufficient to rest their souls on.

I doubt not but the *vulgar*, for all its faults hath sufficient for the saving of some soules Besides among the Papists they have Pagnine allowed by two Popes, which runs as pure as any Translation in the world; and *Arias Montanus* a translation without exception. *Senensis* much commends *Jacobus de Voragine* a Papist, Arch-Bishop of *Genua* his translation into the *Italian*, and *Senensis* could well tell, having great skill in the Originals.

Adrian 6.  
Clement 7

Ann. 1290

To me it is much, that *Senensis* (so sharp a Papist as he is)

F a

should

should in print, and that since the Council of *Trent*, so highly commend a translation of the Bible into the *Italian* tongue. And *Leo* the tenth, Bishop of *Rome*, did just before *Luthers* dayes, print a recommendation of *Erasmus* translation of the New Testament into *Latine*. So that I look on it as a special providence of God, that there were translations, and those exact too in the heart of Popery : And if so, then he will not suffer the visible Church to be without a sufficient translation, as a sufficient rule.

*Smith* himself the great back-biter of translations, saith, *That if the Translation agree with the Original, it may well be said to be the*

*the Word of God: and if it do not agree with the Original, it is not the translation of the Original.*

And now we will draw towards the main conclusion, *How a simple Countrey-man is to believe our Bible to be the Word.* Doctor Jackson, and Master John Goodwin have set downe many, and many excellent things, but they flie so high, that they are for Eagles. One may say of their books, as Aristotle said of his books of Philosophy, *That they were published, yet not published*, seeing not to be understood without his help. Now all the considerations these great Sophies have, and let there be as much more added to them,

yet they will not do the work, till they come to the testimony of the spirit: They may and do work, and acquire in us an humane faith, which may stand free from actual hesitation, and doubting, but not from possible dubitation, for lay them all together, yet they may deceive, or be deceived.

*Canus* disputes strongly against *Scotus*, *Durand*, *Gabriel*, and others, who rested themselves on the authority of the Church by an acquired faith first, before they come to an infused faith: This (saith he) were to sit down by the Authority of man, not of God, and the formal reason of our infused faith would be other then the increated truth of God: whereas the difference of faith gotten

L 2. c. 8.  
Vid. Vellos.  
ad q. 27.  
quasi in  
Ambrosium  
dub. ult.

*ten by helps may erre, but faith infused by God cannot erre.*

So that when we have all done, and got all the help we can to rest on the Scriptures, the work is not done, till we by the Spirit of God have this sealed by infused faith in our souls that these books (which we have translated) are the very words of God.

*Smith himself, that grand backbiter of translations confesseth at last, that if the translations of the Word of God do agree with the Originals, that then they are the Word of God; nor are they the Translations except they do, and as far as they do concord with the Originals. If an Ambassadour deliver his minde by an Interpreter, and the Interpreter do*

F 4

relate

Diff. of Churches  
c. 8. A translation so far forth as it doth truly and fully express any thing of the Original may be said to be inspired of God, and no farther.

relate things right (else he is not an Interpreter) then his words are the speeches of the Ambassadour.

Well then, though all humane reasons, the consent of all the world, will not help us to that faith in the Word, which will help us to heaven, yet they are a preparation, and such a preparation to this faith infused, that we cannot ordinarily look for faith infused, but by the way of this faith which is gotten by the arguments, reasons, considerations, convictions, and helps wrought by the Argumentations, and considerations proposed by men which do work (as most often it doth) in us an acquired humane faith free from actual (though not from possible) mistake and doubting. This

This may be and is, a faire means to bring us to look on the Scripture without any actual question made of it as the Word of God. And then by the use of the Word to attain to a Divine faith, which is infallible by reason of the Divine infallible truth rightly conceived and believed by it. For it is out of question that by the Ministry of men, who are not simply infallible, both we may, and do attain unto that faith in the divine Revelations of the Word, which are or is infallible.

Its no Paradox to hold, that *a thing not infallible, may by way of Ministry lead us to that certainty which is infallible*: For my part, I hold *universal tradition* as far

far as it looks onely on the votes and vices of men to be of all reasons the weakest. For the arguments from the authority of God be the strongest, yet conclusions from the authority of men is an *unartificial argument*, & the weakest. However, what *Arminius* saith is true, *that this humane faith built on such an universal tradition, may be a fit preparati<sup>n</sup> to that other faith which is built on the Authority of God*: I am farre from once thinking, that in universal tradition men do once dreame to make the last resolution of their faith into the veracity of any such universal tradition: For our faith must rest on the same that the Apostles and Prophets did rest their faith on. But they did resolve their faith onely on truth



truth uncreated, and divine, and not on the votes of the Church, or any universal tradition.

*Canus* speaks the truth, when he saith, that the authority of the divine Scriptures is not to be sought from the reason, or authority of men. For the assent to a conclusion cannot be more certain then the assent to the premisses, and proofs of that conclusion. Now if our infused faith did rest onely or chiefly on the credit of the Church, or universal tradition, then our infused faith could go no higher then an humane and created truth: I mean onely or chiefly on the voices, or reasons of men, and not on the voice and authority of God.

But what is this to translations?

Loc. 1. 1. 3.  
p. 47.

*Arist.* 1.  
post.

*Qui dat  
finem, dat  
consequen-  
tia ad finem*

tions? Much every way. I argue thus: The end of the Church, and people of God is that they should be saved: Now if God set down the end, he will provide the means of their salvation, and that is faith: and faith is not built on the authority of the Church, or of universal tradition, (all which are the voices of men) but on the Word of God: Now this Word of God cannot concerne common people, but onely as translated.

✓

Now, what shall a poore unlearned Christian do, if that he hath nothing to rest his poore soul on? the originals he understands not; if he did, the first Copies are not to be had; and he cannot tell whether the Hebrew

brew and Greek Copies, be the *right Hebrew*, or the *right Greek*, or that which is said to be the *meaning of the Hebrew*, or *Greek*, but as men tell us who are not *Prophets*, and may mistake. Besides, the *Transcribers* were men, and might erre: These considerations may let in *Atheisme* like a flood: To help all this, we will deliver our mind in *some Propositions*.

I. That God (as I shewed) did lay up the *Hebrew Copies* to be kept by the *Jewes*, who were ordered by God to be faithful notaries to keep these *Records*, and a world of places are cited out of the *Old* in the *New Testament* according as they are now in the *Hebrew Copies*: and the  
Old

Old Testament hath in it the life and soule of the New Testament. Moses and the Prophets wrote of Christ. The New Testament is but a cleare, and infallible counter-part of the Old. Its cleare that the Hebrew of the Old Testament stood cleare and uncorrupt, without any breaches made in them by transcribers, or otherwise, till the time of the publishing of the New Testament, as appears by the manie places cited in the New out of the Old: chiefly where Hebrew words are kept, and repeated, as *Hosanna*, *Golgotha*, *Eli, Eli, Lamaſabachthani*, *Mat. 27.* ſutable unto the places whence they are taken out of the Old, chiefly in Saint *Matthews* Gospel, who was most  
punctual

punctual in applying and fitting the Prophecies of the Old Testament of all the holy penmen of the New Testament.

And it is casie to be proved that *Matthew* wrote after that was done, which *Luke* wrote in the *Acts* of the *Apostles*. Doctor *Jackson* saith a long time after *Peter* made that Sermon, *Act. 1*. Saint *Matthew* addes, and saith (saith he) *it was called the field of blood unto this day* Which argueth, that he wrote his Gospel a long time after St. *Peter* made his Comment upon the *Psalmist*, *Acts 1. 15, 16, 17*.

In his  
eight book  
of the  
Creed. p.  
322.

Well then, as God committed the Hebrew Text of the Old Testament to the Jewes, and did and doth move their hearts to keep it untainted to this day:  
So

So I dare lay it on the same God, that he in his providence is so with the Church of the *Gentiles*, that they have and do preserve the Greek Text uncorrupt, and clear: As for some scapes by Transcribers, that comes to no more, then to censure a book to be corrupt, because of some scapes in the printing, and 'tis certaine, that what mistake is in one print, is correct in another:

A second Proposition is, *That God never did suffer his Church to be without a sufficient Rule, and there can be no rule but translations to the Vulgar*: Therefore I make no question, but the sweet providence of God hath held the hearts, and hands, and pens of translators, so in all true Churches,

Churches in all times, that the *virnacular*, and *popular* translation into mother tongues, have beene made pure, without any considerable tincture of errour to endanger the soules of his Church.

\* For what if Interpreters and Translators were not Prophets, yet God hath and doth use so to guide them, that they have been, are, and shall be preserved from so erring in translating the Scriptures, that the souls of his people may have that which will feed them to eternal life, that they shall have sufficient for their instruction, and consolation here, and salvation hereafter? This is the opinion of *Bellarmino* himselfe, albeit he appropriates it to their *vulgar Translation*, yet

I think the eye of providence provides for all vulgar, and vernacular translations in their mother tongue for all true Churches in the world.

3. Propos.

Spiritual  
armory.  
263, 264

*Translations are sufficient with all their mistakes to save the Church. I will deliver this in the words of Master Baine. Faith cometh by hearing of the word from a particular Minister, who by confession of all is subject to error; As God hath not immediately and infallibly assisted Ministers, that they cannot erre at all, so we know that he is in some measure with them, that they cannot altogether erre. A Translation that erreth cannot beget faith, so farre forth as it erreth, The word Translated, though subject to error, is Gods Word, and begetteth, and increaseth faith,*



faith, not so farre forth, as via  
through frailty erreth, but as he is  
assisted through speaking, and tran-  
slating to write the truth. So he,  
This gives full satisfaction to  
me, and I hope it will to o-  
thers.

The maine Conclusion, for a  
ground of all, is the evidence and  
seale of the Spirit of God, which  
perswadeth us of the saving  
truth in the Translation, and  
by way of Ministry to come to  
saving faith by the preaching of  
the Word by our several Mini-  
sters. Papists cry up the inerra-  
ble and infallible authority of  
the Church, and yet they them-  
selves deny not but their parti-  
cular preachers (whom they  
heare) are as subject to erre as  
any of ours are: I know no

4. Propos.

In the  
Church it  
is rather  
*reprobat*  
then is.  
*per se.*

Rain.conf.  
p.424

Loc. 1.2.6.  
24.p.109

c. 8.

X  
X

authority the Church hath, whatever the Church doth is but Ministerial. The Papists and we agree in this, *That Translations, Originals, Reading, Preaching, is of no saving effect without the Revelation and Testimony of the Spirit: Canus* ( I rather choole to mention him the of- tener, becaule Dr, *John Rainolds* saith, that he was of better minde, and sounder judgement then Popish Doctors are the most of them: ) It is a great error (saith he) in them who think they can either under- stand, or interpret the Scrip- ture without the peculiar gift of the holy Ghost: And againe, *The last resolution of our faith must be in the inner efficiency of God mo- ving to beleeve. We believe not*  
for

for that John or any man else saith it, but because God hath revealed it. Now that God hath revealed his minde, we do immediately believe it by special instinct. And again, The formal reason of our assent is the light of God, which God doth infuse into us; and for this he cites Aquinas, Lect. 2. ad Rom. 10.

And as the understanding in us discernes of natural things, and the taste in matters of sense, so when the minde of a man is inlightened by the Spirit; we are inabled to discern doctrines necessary to salvation from errors which are not of God. This his resolution is often up and down in his book.

*Bellarmino* is for the same conclusion. *A man cannot* (saith he)

G 3

without

*De grat. l.*  
*6. c. 2.*

De bapt. l. 1.  
c. 1. &  
versio.

*without the special illustration of God believe the mysteries of faith. And again, Faith cannot arise in the heart, but by divine revelation, which is either immediately from God alone, or by the instrument of the Word read or preached.*

Loc. l. 2: c. 8  
p. 48.

*I think it hath truth in it, which Canus observes, That Peter had heard the Testimony of John Baptist, when with open voice he proclaimed Christ to be the Son of God, John 1. 34. and had moreover with his own eyes scene many miracles of Christ, yet after all these, Christ doth ascribe Peters confession of his faith to none of these, but onely to divine revelation.*

Mat. 16. 17

*So then Protestants and Papists, we and they concur in this,*

this, *That at last we must sit down by the evidence and sealing testimony of the Spirit*; but with this difference: They say, *The Spirit gives light and evidence to the authority of the Church*; we say, *To the Sovereignty of the Scriptures*. Nothing can be scene without some light or other: Things of Reason cannot be conceived without the light of reason, nor things of the Spirit without the light of Faith, and of the Spirit.

1 Cor. 2.

Though *Wotton* hath cast an unhappy stone or two at translations, yet when he comes to answer *Fisher*, who said, *That the Spirit of God teacheth*, and perswadeth men to believe the Church, *Are you* (saith *Wotton*) *they who mock at private spirits,*  
and

Tryal. p. 72

*and yet are glad to flie that help? Is it not as likely the Spirit should teach men which is the Scripture, as which is the Church, and assure them of a translation, as of this or that mans Ordination and Priesthood? So he, thus at last, he is for the divine authority of translations.*

*But is not this to fall upon private revelations? No such matter: for we call not in for the Testimony of revealing of the Spirit to teach us any thing but what is revealed in the word; that wer to bring in privat revelations: But because none doth, or can know the secrets of God, but the Spirit of God, therefore we say, that we are made to see the evidence of truth first revealed in the Word, and then by that light, which*

1 Cor. 2. 10

*which the Spirit kindleth in our hearts, both the Scripture to be the Word of God, and the minde of the Scripture is not onely revealed, but confirmed to us by the Testimony of the Spirit in us and to us.*

So here is no use of the Spirit to reveal new lights, but to shew us the evidence of these truths which are in the Word. *A private spirit is to lead us from, this is to lead us to the Word.* And all this is done by illightning our understandings, and sanctifying our wills to discern and to approve the evidence of truth, which is in the Scripture and no other.

They say, their Church cannot erre in matters of Faith. And why forsooth? Because it is *infallibly guided by the strait line of the spirit.* We say, *The true Church cannot so erre*

Joh. 16. 23.

Part. 3. 9. 1  
4. 8. ad 2.

erre in matters of faith or life, as to fall away from Christ, and so to fall into damnation. And why? Because (besides other helps) the true Church is guided by the certain and infallible direction of the spirit, the vicar general to our Lord Jesus. Why then may not we twit them, rather than they do us with the private spirit?

Aquinas, the first through-Papist that ever was, (It is Dr. John Rainolds censure of him) shall speak last for this point. All holy learning is proved out of the Scriptures onely, necessarily; out of all other authors onely, probably: For our faith doth rest on the revelation made to the Apostles and Prophets who wrote the Canonical Books, and not on any other revelation, if any be made to other Doctors. So he, and he was preferred by Innocent the Pope before all

Wri-



Writers next to the Scriptures, & well might the Pope so do (saith the same Dr. Rainolds) for that he deserved better of the Papacy then all the Fathers.

These things are so plaine, that to argue more were to weaken them: As I have read it to be the observation of Tully, *That things perspicuous and clear are much obscured by much arguing*: I hope the Papists for shame will give over fooling against us, that we run after private Spirits and revelations, since *Aquinas* the flower of the Papists speaks out as much as we do, as touching the sealing of the Spirit.

*Perspicuitas argumentatione elevatur.*  
Cic.

*The Application of all.*

I have made a long and tedious discourse about the Originals and Translations, because I find by my selfe,

self, that things let fall in Print by learned men and great reformers as touching the Originals, that none can say this is the Hebrew, that the Greek, but because Linguists and learned men say so, and they may erre: Nor that this is the English of the Hebrew, or of the Greek which we say is, but men subject to trip, do so say, That the Originals transcribed into many Copies might erre, and mistake: and for the translations, that there be flaws in them too, since the transcribers, and translators were no Prophets, but men, though not willing perhaps, yet subject to speak and write besides the matter: that translations are not the Word of God, nor our rule.

These and such things as these, I doubt not do stagger the thoughts of weak, & of strong Christians too, and drive a many towards Atheisme:

ilme : And now saith a sick soule ,  
*What shall a poore feeble-hearted  
Christian do ?*

My counsel is, that when he is  
come to be certain without actual  
doubting by reasons, arguments,  
consent of times, & of the Church,  
that our Bible is the Word of  
God, that he would in all humili-  
ty and sincerity apply himselfe to  
read it, to hear it read, to heare it  
preached ; and he may promise to  
himself that by the use of the word  
the Spirit of God will infuse & in-  
spire divine & saving faith into his  
soul, and free him not only from  
all actual, but possible doubting,  
that the Bible translated is the  
word of God. And if the translati-  
on, then the Originals : For what  
ever is the instrument to convert  
the soul; must needs be the pure  
word of God. X

Some

Psal. 19. 7.

Some are firme that God never works a miracle; but to confirme truth: This is past question; that the Spirit of God doth never work this miracle to convert the soule, but by Gods word: So say, *Now I know that it is the pure word of God, for that it is a means to convert my soul:* so Psal. 19. 7: *The Law of the Lord is perfect, converting the soul;* By this then I know that it is without dispute the perfect Law of the Lord, because it doth not only evince and convince me, but convert my soul: St: *Anstine* saith, that he was converted by reading the last verse of the thirteenth to the *Romans*, and that did prove to *Anstine* that it was the perfect Law and word of God: It is storied, that *Cyprian* was converted by reading the Prophet *Jonas*: And

*Junius*

*Iunius* in his life written by himself, faith that he was converted by reading the first Chapter of the Gospel of *Iohn*: For *Austine* & *Cyprian*, I think neither of them had much skill in the Originals, no, nor *Iunius* neither at that time: wherefore it is plain enough that they were converted by reading translations.

When then a man doth finde that by reading or hearing translations read or preached upon, it hath pleased God to warme thy heart, to turn and change thy poor soul, to convert thee into a new creature, go thy ways, doubt nothing, its an argument past answer, that the Bible even as translated is the Word of God. Go on, look on it as Gods word, read on still, be diligent to hear it, with the best ears thou

*Nicepholus*  
9. 17

*Austine*  
was converted by  
reading the  
translation  
his skill  
was little  
or none in  
the Greek;  
and *Cyprian*  
by reading  
*Jonas*  
in the  
translation  
he having  
no skill in  
the Hebr.

thou hast, and thou shalt finde it more and more to convert and sanctifie thee, and so by consequence to assure thee by an *undoubtful*, and divine faith inspired and infused into thy poor soul by the Spirit of God, that this book, & no other, *is the very Word of God.*

By this you see, where, and how the poor crazy soul may find rest, and it is to rest on the translated Word of God, waiting therein on the line of the sweet providence, who by the use of the word will breath into his soul divine faith infused by the sure influence of the Spirit of God, which spirit brings a light with it by which we know that, & what we know, this is done by a divine faith, not by humane conjecture, being wrought in us by a special providence of God perswading

swading and drawing us to acknowledge the contents therein to be of Divine authority.

Nor is this (as I said) to make our private spirit the rule of our faith, but we lay all at the foote of the divine providence to put light into our minds, and then to work in us a firm assent to the Word of God, that it is indeed and truth the very Word of God. And none of this is done otherwise then by the Word of God itself, and the spirit joyning with the Word.

In a word, nothing can work saving grace in any man to the conversion of his soule, but the very Word of God: But this the word translated hath wrought in me, therefore I know by this, that the

H

Scri-

X  
 Psalm 19

Scripture translated is the word of God, with nothing but Gods word can turne and convert the soul.

X  
 Make the most of that which some call *universal tradition*. it can bring us no farther then an humane belief, little better is it then that which the Papists call the authority of the Church.

X  
 The Ministry of the Church we grant needful, and useful, but for the authority of the Church, we acknowledge none. Thus the *Jewes* are for their *Rabbines*, and their *universal tradition*. So did the *Saracens*; like as the *Gentiles* did, build on the *universal tradition*.

But after this tedious discourse



course, ~~the~~ thing which we Christians are to rest our faith on, which is common to all, even to the meanest, is that internal light infused into us all by the Spirit of God, whereby we most firmly, and most certainly are moved to believe that the bible, and all the Bible, and nothing but the Bible, is our most certaine rule which cannot erre; but that the Universal Tradition of Jewes, Saracens, Papists, hath beene, is, and will be subject to errours more or lesse.

The end and use of all, is to call upon all Christians, chiefly when they are in some doubting veine, to turne away from all authority of Churches, of men, of univer-

1 Pet. 2. 2

sal Tradition, and to looke up to the providence who hath provided sincere food and physick for our poore soules, which Christians have found, do, and shall finde, to be the Bible translated into severall Languages, for the use of those, who cannot skill in the Originals. And I think no man dares deny, but a Minister who hath himselfe little skill in the Originals, may by expounding and propounding the Translations convert the soules of such Christians as are the hearers of such Preachers.

C. 2.

## C. 2.

*How it is said, he that is borne  
of God cannot sinne,  
1 John 3: 9.*

**H**onest Melancthon speakes  
against some in his Coun-  
trei in his dayes called *Swenk-*  
*feldians*, who held themselves  
after new birth to be just and per-  
fect. I have, not long since  
seene a little *English* printed  
book, cast into sundry propo-  
sitions, one whereof, and as  
I remember the first is, that  
after they are renewed once,  
they are as perfect as Jesus Christ  
was, and as *Adam* was in Para-  
dise; which was the tenet of  
the Familists of old, that being  
once indued with the Divine na-

ture in their conversion, that then they are *Goddified*.

The report is that those sprung up amongst us, commonly called *Quakers*, are of the same fancy, and that they presse this place of *John*, that being once borne of God, they do not commit sinne, for Gods seed remaineth in them, and that they cannot commit sin, because they are borne of God.

Their senslesse sense cannot be the meaning of that place. For the same Apostle in the same Epistle saith, *that, if we say that we have no sinne, we make him a liar.* And is not this a sinne, and a very great one too, to make God a liar? *John* saith not, if (*you*) but if (*we*), comprehending himselfe too:  
and

1 John 1:  
8, 9, 10.

Concil.  
Milevit.  
can. 6.

and I hope it cannot be thought but *John*, a chiefe Apostle, was born of God.

Besides it is not onely said, *That he who is borne of God doth not sinne, but (cannot) sinne.* And all over the Bible in the stories of the best of men who were borne of God, we see that they could sinne, and did sinne, and those sinnes which were very great too.

This then is not the sense of the place, that there was, is, or ever shall be any meere man borne so of God as not to sin, or to be in and under such a condition, as to say truly of him, that he *(cannot)* sin.

Now for that which these write, *that when once made partakers of the Divine nature, they*

H 4

are

are as perfect as Adam in Paradise, This is but their owne fancy, it is no such matter: But say it were so, and not onely so, but as perfect as the Angels in heaven, yet from that it followes not, that it could, or can be said of them simply, that they cannot sinne: For Adam did, and therefore could sinne: he had indeed a Tempter without, but no concupiscence to tempt him within. Nay, more then that, the lapsed Angels before their fall had nothing from within, nothing from without to tempt them. Within nothing but purity and holinesse, no sin, no shadow of sinne: Nothing from without to tempt them; nothing within but holinesse, nothing without but holinesse, with-

without spot, or wrinkle, yet then those very *Angels* were sin-able, for they did fall, and therefore could sin.

The truth is, None but God is absolutely free from all possibility of sinning: God onely in this sense is holy, he not onely doth not lie, but he *cannot lie*: *Adam* in Paradise was made upright, the *Angels* in Heaven were made more pure then *Adam*, both *Adam* and the *Angels* had the advantage of the places to be kept from sinne, but being creatures created with free will, those *Angels* in heaven, and *Adam* in Paradise (that heaven upon earth) might and did sinne; and so might all the rest of the *Angels* too, had they not been supported

Apoc. 15. 4

1 Tim. 5.

21

b Rom. 11.

5

c Heb. 2. 14

Mat. 18. 10

ed by grace for those were (a) elected, and (b) Election is of grace. And should the elect Angels sinne but once the least sin that is, they could not be saved, as it fell out with those Angels which did sin: For (c) Christ took not the nature of Angels, but the seed of *Abraham*; therefore they cannot sin, because they cannot be restored by a Mediatour. The Angels are holy, *Daniel* 4. 13. and so must be saved, which could not be, if they could and should sinne, *Matthew* 21. 30, 31. Againe, those ministering spirits do alwayes see the face of God, which were not true, if they should sin: For no sooner did those non-Elect Angels sin, but they presently left their



their habitation, *Jude* 6. and were cast downe into *Tartar*, that is Hell, *2 Pet.* 2, 4.

Indeed when men are once in Heaven they are safe from sin, there is no place for tears, therefore not for sinne, *Revel.* 21. 4. Now *Luke* 20. There is no more promised to the blessed men after the resurrection, then to the *Angels*, that then they shall be equal, not superior to the *Angels*: therefore nor men, nor *Angels Elect* can or shall sin in Heaven, which the other *Angels* did once in Heaven, for that they were not *Elect*, nor confirmed in and by grace.

Thus then you see that it could not be said of the *unelect*  
*Angels*

Angels once in heaven, nor of any sort of men till they come to heaven that they nor do, nor can sin. For my part, I think, that those who say they do not, they cannot sin, though they say so, yet I think they themselves do not think so. I remember a golden saying of *Austine*: He saith, he who thinks he can live without sinne, doth not avoid sinne, but rather excludes all pardon. So that this is not the sense of the words, That ever any man was, is, or shall be in the world, who either cannot or doth not sin.

*De Civit.  
Dei. l. 14.  
6, 8*

*of Idol. p.  
15*

Doctor *Hammond* following many Learned men saith this (cannot sin) is meant that upon that head and score he cannot sin, to signifie that their being born

borne of God can be no patent,  
 or security for their sinning.  
 The same saith *Austine*, to wit,  
*That the borne of God sinne not*,  
 as, or upon this, that they are  
 borne of God. For this is alled-  
 ged that of the same Saint *John*  
 1 Epist. 3.6. *Whosoever sinneth*  
*hath not seene him, neither known*  
*him, meaning, that the seeing and*  
*knowing him doth not let in*  
*sin, but rather this is against sin.*  
 So *Paul*, *I do that I would not,*  
*I do not do what I would*: there is  
 no question, but there is some  
 ignorance, some not knowing  
 of him when any sinne is fin-  
 ned.

Master *Anthony Burges* speech  
 I think is in the right. All sins  
 saith he are called, because all  
 sinners are ignorant of some-  
 thing

*Aug. bom.*  
*4 in epist.*  
*Joan. de*  
*bap. parvul.*  
*c. 8. contra*  
*Parmenia-*  
*num. c. 7. l.*  
*de prof.*  
*Iustitia*  
*Iulius*

Burgesse as  
gainst the  
Antinom.  
p. 337

thing they should know; *there being no sinne which doth not proceed from some error in the practical judgement: For although a man sin wilfully and advisedly, so that there is no other cause of the malice, but the malice it self, as Austine speaks of some of his sins; yet even then there is an error in that mans conscience.* Thus he, and to this I subscribe. So that it is not faith, nor knowledge which dwelleth in us, is the cause why we sin, but as Paul speaks of himself; it is sin which dwelleth in us: *Not I (as I) but sinne that dwelleth in me.* So then a man borne of God, when he treads beside the line, he may say, *it is not I, but sinne that dwells in me:* so in this sense, it is a truth, that he that is borne of God, as  
born

born of God doth not sin, *nor cannot sin.*

This is pious, and truth, but under correction I do not think it to be the square meaning of this text. What then? some think it to be this. *He that is borne of God, sinneth not*, that is, *sinneth not as the devil did*, who *ve-se* 8. of this chapter, *sinneth* (not sinned) *but sinneth from the beginning*. And this is like to be the mind of this text, for that it is said in the same verſe before, *He that committeth sinne is of the Devill*. That I think is too ſhort which ſome ſay, that the proper ſenſe of this Text is, *he that is born of God sinneth not, that sinne of blaſphemy againſt the Holy Ghoſt.*

In a word then, the full meaning

Luke 15

Rom. 6.16

ing is, *that he that is borne of God doth not commit sinne*, that is, he doth not make it his practice, his occupation, his work; he doth it, when he doth it besides his minde, and when he doth it, he is besides himself in that particular, as the Prodigal was. It is long of some fits in his disease, when he doth it not onely as his act, but as his work, who give themselves over to be sould, and servants to sin. So *Paul*, so *Christ*, *Matth. 7: 23: Depart from me all ye that work iniquity: Therefore Saint John* speaks of such who are not regenerate, whose desire is to sin, and are a-fire to commit it: For otherwise all the regenerate do sin: so this our Apostle, *If we say we say we have no sin we seduce our selves.* Nor

Nor do they sin onely of infirmity, but sometimes they fall into greater sins, even into some of the greatest sins, but this is not unto death as our Apostle saith. So that such as are born of God sin they may, sin they do, and sometimes great sins, but to go on in a course of sinning to the death, this they do not, that they cannot do, because they are born of God.

1 Joh. 5. 16

The onely shew of exception that can be taken, is, that *Adam* who is called (they say) *Luke 3. ult. the son of God did sin*, and might, as the state stood with him, unto death: And the Angels called the *sons of God*, *Job 2:1. did a many of them sin* unto death.

I

But

But we read not that these were said to be borne of God, or that they had this seed remaining in them. They were called the sons of God in respect of that that holinesse wherein they were created; but the regenerate that are (said to be borne of God) are so said, not onely in respect of the image of God, but of Christ, and the grace of regeneration, which is rooted in Christ, which as it cannot die in Christ the roote, so it cannot wither away in Christians the branches. The sap, which is still alive and fresh in Christ, is by the Spirit of Christ kept so alive in them, that albeit it do not keep them from sinning, yet it doth so preserve them, that they



they cannot sin unto death; they are so the members of Christ, that he will not suffer any of his true members to sin all their spiritual life away.

N. 2.

*How can a regenerate man sin, since grace is predominant, and the infused Theological habits of faith, hope, and charity are stronger then their sins?*

*Quest.*

'Tis true, they are so, and should always shew themselves to be so. And Divines make this difference between moral virtues acquired, and spiritual habits and graces: that for habits moral, we may use them as we will, that they are under the free

*Ans.*

I 2

power

Power of our wills ; but for habits and graces infused into our wills (the seat of them) our wills are rather under them and their power.

Then thus (under the power and determination of God) that there is a force in them to rule, and over-rule all. In this, the string is in the hand of God, and therefore it is said in the Word of God, *that he it is, that doth make us walk in his wayes, and keep his Lawes.* Had we a fulnesse of created graces as the Angels had, yet if God stand by, and leave us to them and our selves, and do not uphold us we may fall for all them; though there be nothing from without, or from within to push us down, the

the mutability only of our own free will might do it in us, as it did in the lapsed Angels. But those habits or divine qualities being lost in *Adam* (in whom we all sinned) such as are regenerated and born againe have supernatural graces of redemption, which albeit they be not so full, yet are more firme then those of creation were. Those of God as Creator were lost, those of God in Christ our Redeemer can never be so lost, but as the same St. *John* saith, *There is a seed remaining in them*, which doth so keep spiritual force up in them, that they cannot sin unto death.

But how then is the spirit stronger then the flesh, and the infu-

*Quest.*

infused habit of grace may be said to have a ruling hand over our will ?

*Ans.*

It hath such a rule many ways, but in this one thing the power of the Spirit appeares above the power of the flesh, *for that the Spirit doth ever bring us first or last, one way or other to repent of the works of the flesh, but the flesh is never able to make us sorry for, and repent of the fruits, and acts of the Spirit. No man is sorry for his vertues, all good men are for their vices.*

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